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PROVIDENCE

Readers Say—

Wesleyan Unity

To the Editor:

In the August 1st issue of *Action* magazine (page 17) in reporting the action of the General Conference of The Wesleyan Methodist Church of America on the question of the proposed merging of the two bodies which had been studying this question for twelve years, it is most unfortunate that you did not have the report of the subsequent vote of the body on this question to incorporate in your account.

On June 28 the General Conference of The Wesleyan Methodist Church of America passed the following motion: "That the Board of Administration be empowered to elect a committee to study merger with the Pilgrim Holiness Church, and to continue the study of merger with the Free Methodist Church."

The Board of Administration subsequently constituted the above-mentioned committee by naming the following members thereto: Roy S. Nicholson, Dr. J. R. Swauger, Dr. David A. Rees, Dr. Stephen W. Paine and Dr. Hollis C. Stevenson.

Thus, you see, your earlier account did not present the complete picture of this question. This data is furnished that your readers may see the question as the General Conference finally dealt with it.

ROY S. NICHOLSON

Syracuse, N. Y.

Spanish Baptists

To the Editor:

Upon my arrival from Europe, where I attended the Baptist World Alliance and visited the mission field of France, Italy, Spain and Portugal, I read on page 8 of the Aug. 15, issue that "the Spanish government was refusing its nine Baptist delegates" to make the trip to London.

Spain did grant twenty-four visas and twenty-four Spanish pastors were in London. However, they did refuse visas to the President and the Secretary of the Baptist Union. Two refusals only.

The pastor of the First Baptist Church of Barcelona had a part on the London BWA program and I spent some time with him on his field.

Work in Spain is not easy and let us thank God it is not any harder.

GABRIEL R. GUEDJ

Fresno, Calif.

"Red" Clergy

To the Editor:

Many of your readers might welcome an opportunity to help us clear the records of some of the 8,391 clergymen whose names have been connected with from 1 to 100 each of the Communist-front enterprises.

Circuit Riders, Inc., is anxious to receive information that can help to clear the names of clergymen who have publicly denounced a Communist front or front-enterprise with which their own name has been connected. Laymen and clergymen both can help in clearing the good name of many of these clergymen who were misled, deceived or exploited. Address us 18 E. Fourth Street, Cincinnati 2, O.

If you will please print this letter, which is a part of our nation-wide program to help clear the names of all worthy ministers, we feel sure that an important service to American religion can be accomplished. Many of these people unwittingly permitted their names to be affiliated with what proved to be Communist-front enterprises while some of their leaders made a career of being "duped."

M. G. LOWMAN

Cincinnati, Ohio

Public School Problem

To the Editor:

In regard to your editorial of July 15 entitled "Attack on Our Schools" I am surprised at your analysis of the problem and at your proposed solution. Both, I surmise, must be credited to hasty consideration. The action of Roman Catholics in objecting to and blocking certain religious practices in the public schools, as cited by you, is inevitable and altogether understandable. Place yourself in their position, and you should be able to understand and sympathize with their objections. They are not objecting in the abstract to religion in the schools, but they are objecting to *Protestant* religion in the schools, schools which they help support with their taxes and to which they send their children. They would rather that there be no religion in the public school at all than that their children should be exposed to *Protestant* religion, just as you and I would probably rather that there should be no religion in the public school at all than that our children should be exposed to Catholic or modernist or Jewish religion. The logic of a *public* school maintained by taxes from *all* the people and patronized *by all religious groups* leads inevitably to the elimination of all vital religion from such public schools. The sooner evangelcals recognize that fact and act accordingly, the better it will be.

It is not that the several religious groups desire, in the abstract and as an ideal, the elimination of all religion from the schools to whch they send their children, but it is that they prefer *that*, rather than the teaching and practice of a kind of religion which they regard as false and dangerous. From the point of view of an evangelical Christian who takes his religion seriously, a *public* school is an impossible institution. It gravitates inevitably to atheism. This is simply because the several religious groups cannot agree as to the brand of religion that they desire to have taught, and because they would rather have none than the wrong one.

As a solution to the problem you propose that the majority of the electorate decide in any given community whether or not religion shall remain in the public school, and that the minority shall then establish and mantain schools of their own.

But this is certainly not a workable or just solution as will appear from the following considerations:

(Continued on page 4)

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Readers Say

(Continued from page 2)

1. The decision that would have to be made is not simply as to whether religion in the abstract shall remain, but *which* religion *in the concrete* shall remain. Religion never appears in the abstract, but it is always religion in the concrete, that is, Protestant religion or Catholic religion or Modernist religion or Jewish or Unitarian, etc. Thus the question to be submitted to the electorate would certainly have to be more specific than the one you propose, and that might well change your whole proposal. Before voting on your proposed question, the Catholic would certainly want to know what brand of religion was going to be taught, and so would the Protestant, and so would the Jew, and so would the Unitarian, etc. If they are not told, then the probability is that, out of fear lest a wrong religion should be taught, they would vote against religion altogether, and that would land us where we are now with everyone satisfied and no-one satisfied; or if they are told and if each is allowed to vote for his own general brand of religion, then the result would probably be that no majority could be obtained, but at least a plurality. What shall we do in that case?

2. You propose that the minority shall provide schools of their own. This might be all right (and of course it is being done right now by Catholics on a large scale as well as by several Protestant groups, including my own) but remember that a gross injustice to the minority groups is involved. For when they withdraw and establish and maintain schools of their own, they are *still obliged and compelled by the state to build and maintain the very public schools from which they have withdrawn* and which they cannot from conscience and for solemn religious reasons patronize or use.

It would seem that the only equitable and just solution would be for *all* schools meeting certain state-prescribed minimum standards and by whomsoever operated to receive from the common state school tax fund their share of such funds in proportion to the number of students being educated.

It is my conviction that all serious minded evangelicals should withdraw at once from the public school, which gravitates inevitably to atheism, and should establish schools of their own where true, vital religion can be taught and fostered, *and* that they should demand at once their just share of the common school taxes. Such action would quickly and most effectively restore religion to the large place it deserves in the education of the youth of our land.

F. M. HUIZENGA

Allendale, Mich.

Merger Vote

To the Editor:

On page 17 of the Aug. 1 issue of *Action*, in reporting the national meeting of Wesleyan Methodist Church, you state that the vote on the proposed merger with the Free Methodists was 96 to 92. Please correct. The vote was 96 to 62—a strong majority against the merger.

W. H. ARMSTRONG

Meadville, Pa.

Slur on Roberts?

To the Editor:

When I first read your item under "Evangelism" on Oral Roberts, in your August 1 issue, I thought that perhaps it was a skeptical slur. Later my wife called the same thing to my attention, and so I would like to register a mild protest. *United Evangelical Action* is a great paper and full of many helpful things and I feel it is beneath the dignity of the paper to raise the ecclesiastical eyebrow at Oral Roberts.

There are today two outstanding evangelists in America: Billy Graham and Oral Roberts. So far as theology goes I am probably in nearer accord with Dr. Graham, but I have heard Mr. Roberts a number of times and consider him a sincere man and not given to extravagant claims. I consider him one of the finest preachers I have ever heard. With no choir and little fan fare, he speaks to a rapt audience for an hour and a half each sermon. I think we could all learn a thing or two from him.

R. MEREDITH STEVENS

Visalia, Calif.

[EDITOR'S NOTE: We were not aware of the "skeptical slur." None was intended.]

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Reply to Dr. Clark

To the Editor:

I rejoice to find your paper opening its columns to a presentation of the two positions taken among evangelicals on the question of Christian participation in war.

It is, however, to be regretted that you did not find a better advocate for the position presented by Professor Clark. A few quotes from Calvin or Luther would have been stronger than a presentation which leaves in silence the essential lines of the opposing case.

Mr. Clark begins with a ready-made definition of "pacifism" which in no way corresponds to the position of anyone in the NAE constituency. He argues as if "pacifism" necessarily involved the rejection of the State, or at least of capital punishment for the punishment of criminals and of resort to military force. Thus he can feel that the case is made when he has demonstrated, to his own satisfaction, the necessity of the State and its bearing the sword.

But had Mr. Clark bothered to get acquainted with the position he undertakes to condemn he would have discovered that there is no argument on that question. Dr. Hostetter, the denomination he represents, and the series of sister denominations for which he also speaks, all agree that the State is necessary in the plan of God. What they question is that the Christian is called, in all circumstances and whatever the State does, to do the work of the State. And since Mr. Clark never faced this question, the whole exchange of arguments never comes to a clash.

Mr. Clark is entitled to think as he pleases as to the relationship of the Old and New Testaments. If however he fully believes that both are on the same level, in the sense that nothing in the New abrogates anything in the Old, it is hard to see how he avoids circumcision, the Sabbath, and repeated animal sacrifice. And if he believes that in the realm of ceremonial and sacrificial law the New has changed the Old, then he must face more open-mindedly than his article does the possibility that the same could apply to the realm of ethics.

I hope that you will continue to air both sides of the questions on which there is difference within NAE ranks; but on the other hand, it is hard to be happy about your statement, "Naturally two schools of thought exist . . . ." Why is that "natural"? Would it be "natural for two schools of thought to exist" on the question of the virgin birth? I hope not. "Unfortunately" would have been a better word. The right attitude toward brethren with whom we differ is not to call the difference natural, but to consider it as something to be overcome.

JOHN H. YODER

Allschwil, Switzerland.

Kind Words

To the Editor:

I am happy to be among the thousands who subscribe to the policies and standards of the National Association of Evangelicals united as one voice to oppose the forces of evil in our generation. We are proud of our organization and of our official journal, *United Evangelical Action.*

WAYNE E. CALDWELL

Miltonvale, Kan.

To the Editor:

Please don't let me miss any issues, for I would not like to be without the *Action* magazine. It is excellent to read and also to lend. God bless your work abundantly and each one engaged in it.

MRS. KEITH J. F. DUTSON

League City, Tex.

To the Editor:

Thank you for printing Dr. C. N. Hostetter's fine statement on "The Christian and War." It is unfortunate that so many Christians condone, even commend war, which is obviously not in harmony with the will of God. Undoubtedly articles of this calibre will help more and more professing Christians to follow Christ all the way in this present dark and evil world. Let's have more of these Christ-centered interpretations of the Bible in your worthy journal.

FRANK H. EPP

Altona, Man., Can.

To the Editor:

I have enjoyed very much reading the articles and editorials contained in *Action.* I particularly appreciated the article by Carl Henry on "What Is This Fundamentalism?" I consider this a very fine presentation of what we believe. Also, I would like

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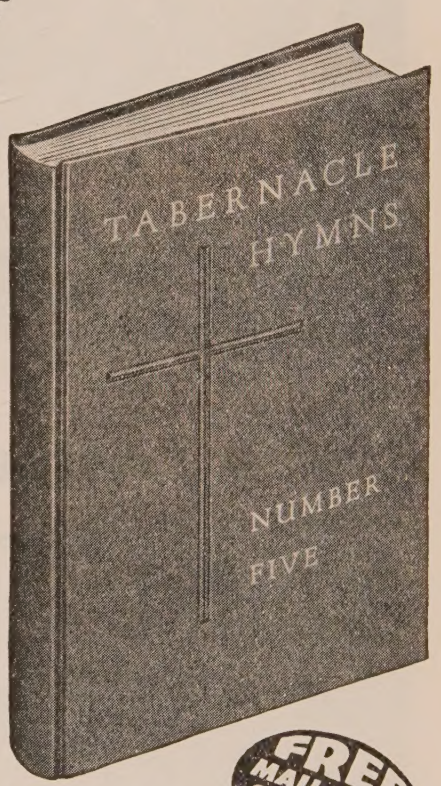

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to say "Amen" to the article on "Few Great Preachers." Not only are there few great preachers but we also seem to be in a time when there are few consecrated pastors. In my contact with churches I find people hungry both for the Word of God and the spiritual fellowship and guidance. Our young pastors are not calling on the people in their homes or at their work. They have lost the zeal and the knack for winning souls and nurturing them in the Christian faith.

May your magazine continue to speak on behalf of the faith and to stimulate effective Christian living.

BYRON T. TRAVIS

Portland, Ore.

Too Much Compromise

To the Editor:

I liked your editorial entitled "Few Great Preachers." I fully agree with what you say and I wish to give the reason, in my opinion, why we have few powerful preachers today.

First of all, it is because we are living in a Laodicean age. Sad but true the church of Christ as a whole is looking for great entertainers, great scholars, but not great preachers.

Some years ago God called me to preach His wonderful Word and I promised Him by His grace I would never compromise. Two weeks after I was saved 31 years ago I was on the street corner preaching Christ to the multitude. God gave me Isa. 58:1 as my text, "Cry aloud, *spare not*, lift up thy voice like a trumpet, and shew my people their transgression and the house of Jacob their sins."

When I speak in a church I am seldom called back to preach again, but thank God I can always preach in the open air, as our blessed Lord did when they turned Him out. Jails, missions, factories, etc., are always open doors for the Gospel. But this of course means that I have to resort to secular work for a living. The men that are depending on preaching the Word for a living know that if they preach the truth they must use psychology. When they drive home a truth that cuts deep they quickly cover it up with a joke. I have promised God never to do that, but I am so happy living in the center of God's will, cost what it may.

FRED SNELL

Waldwick, N. J.

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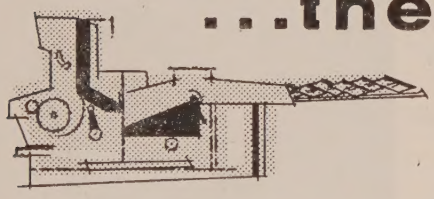

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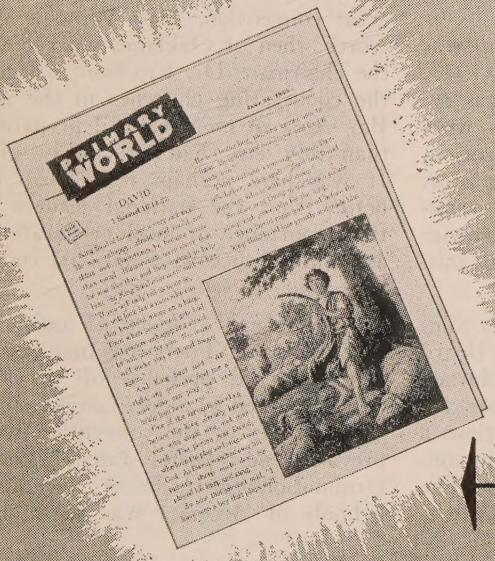

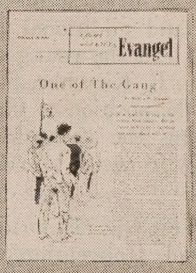

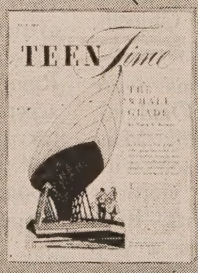

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LIGHT AND LIFE PRESS WINONA LAKE, INDIANA

On the March Through Ten Great Years

CLATE A. RISLEY

General Secretary, National Sunday School Association

ALARMED by the continual decline in Sunday School attendance during the past quarter century one hundred key leaders in the field of Christian education gathered in the Stevens (Conrad Hilton) Hotel, Chicago, April 30-May 1, 1945 and sponsored the organization of The National Sunday School Association.

Adopting as a slogan, "Revitalize the American Sunday School!" this group determined, among other things, to revive the "old-fashioned Sunday School convention." Eighteen months later the first National Sunday School Convention sponsored by the newly organized Association met in Moody Church, Chicago, October 2-6, 1946.

Following this, conventions were held in Cincinnati, Denver, Oakland, Philadelphia, Detroit, Portland, Minneapolis and Indianapolis, each with its own accomplishments, victories and sometimes disappointments. In a very real way each has been a step toward something greater in the year to come.

Chicago was the organizational convention. Dr. Archer Anderson, then of Duluth, Minnesota was chosen the first president of this embryo organization. Rev. C. V. Egemeier was employed to become the General Secretary.

Other officers elected at the charter sessions were: Dr. Clarence Benson, founder of Evangelical Teacher Training Association, Vice-President; Dr. James De Forest Murch, editor of *United Evangelical Action,* Secretary and Robert Van Kampen, Van Kampen Publications, Treasurer. Seven others completed the list of the first Board of Directors.

The early committee gave much thought and time to the preparation of new uniform lesson outlines. These were difficult days for the Association. Few publishers were willing to adopt an unknown outline even when they were dissatisfied with existing ones. Today three million study NSSA lessons prepared and distributed by fifteen publishers.

Delegates came from thirty-five states and two provinces to this first convention and adopted a doctrinal statement true to the Word of God as absolutely necessary and foundational to building evangelical Sunday schools.

The second NSSA Convention was held in Cincinnati October 8-10, 1947. Here the evangelical position was reaffirmed and additional leaders were chosen to lead the young organization. Rev. Wm. E. Kirschke, Seattle pastor, accepted the position of General Secretary during the year. Mr. Egemeier and his wife went to Africa as missionaries.

The West was clamoring for a Sunday School Convention. The Board of Directors accepted the Colorado invitation to Denver for October 13-15, 1948. Here for the first time a Sunday school parade was held in connection with the convention. The theme, "Win the Children, Save America," was emphasized in the messages and study group sessions. Many attended who had never before been to a National Sunday School Convention. The evangelical Sunday school movement was growing. Dr. H. H. Savage, Baptist pastor, Pontiac, Michigan was chosen as the new president.

In 1949 (October 11-13), 100 years after the "gold rush," the National Sunday School Convention was held in Oakland, California. Dr. Harold W. Erickson, then pastor in Oakland and Chairman of the local ministerial group issuing their invitation, stated in his welcoming remarks, "Our real gold rush in 1949 is in our boys and girls who need to be reached with the Sunday school and the gospel." It was here Dr. James DeForest Murch, one of the founders of NSSA, was elected its third president. Without doubt, the Oakland convention was the greatest convention held thus far. Several factors were responsible for this greater response.

Mr. Kirschke, National Director, assisted by Russell T. Hitt as Promotional Secretary, worked untiringly all year towards the climax of this great convention. Miss Winona Walworth, then of Oakland, worked with the chairman, Dr. Erickson in leading the cooperating churches in the great Bay Area in more careful preparation than any city had previously given. It was here perhaps more than ever before that the national leaders saw the importance of local preparation in assuming a successful national convention.

Everywhere a spirit of unity and love prevailed. There was manifest evidence of the presence of the Holy Spirit, marked by a deep conviction that the purposes of the convention would prevail. One reporter stated, "The determination to revitalize the Sunday Schools of America was so strong a

C. V. Egemeier

William E. Kirschke

Russell T. Hitt

PAST GENERAL SECRETARIES OF THE NSSA

stranger might have felt he had walked into a revival atmosphere. Many skeptical denominational leaders watching from the side lines concluded a few "others" might be saved too.

"Revival Now Through the Sunday School" was the theme of the 1950 NSSA Convention in Philadelphia, November 2-4. This was the year the International Council of Religious Education clasped both hands with the National Council of Churches to become merely an arm of the National Council leaving no doubts in the minds of the few who may have doubted the "liberal" leanings of the old ICRE.

Each year the attendance was becoming more representative both denominationally and geographically. This convention marked the beginning of expansion—at first in the office. Promotional Secretary, Russell T. Hitt, remembered his contact with Miss Winona Walworth at Oakland and what fine help and direction she had given the committee there. Soon she was in Chicago as full time assistant to Mr. Hitt. In the meantime Mr. Kirschke had resigned and Mr. Hitt was asked to become the General Secretary.

Philadelpha was also the first convention where Workshop Outlines were compiled in book form and sold to the delegates. This practice has continued until now several thousand copies are sold each year to Sunday school leaders unable to attend the convention as well as to most of the delegates. The book now includes help and outlines from sixty workshops and is a real Sunday school encyclopedia.

Detroit, 1951 broke all attendance records. Possibly the outstanding memory in the minds of those closest to the work was the revision of the earlier constitution making it more practical and permitting lay church and Sunday school life a larger representation in the Association. Paramount was the organization of a General Council that was to become the legal guiding body, meeting annually, selecting the Board of Directors and determining general policy. Here, too, was created the Commission on Research and Education which is to restate the evangelical philosophy of education as it pertains to the Sunday school.

By the time the Portland Convention convened, October 1, 2, 3, 1952, NSSA was beginning to acquire a nationwide following. Some people and many more churches were beginning to take it for granted they would attend or be represented at the National Sunday School Convention. This has been increasingly so each year. A familiar line included in the "Good-bye now" was "See you next year at the National Sunday School Convention."

THOUSANDS HAVE ATTENDED NSSA'S CONVENTIONS

Receiving Inspiration, Instruction and Incentives for Larger Service

This indicates the worthwhileness of the Convention. The NSSA was born with a purpose to give a practical down-to-earth, every-day help to every-day people. That this has been done is indicated in the momentum gained in attendance each year.

The General Council, conceived at Detroit, held their first official meeting at Portland in the Hinson Memorial Baptist Church, a church that has loyally supported NSSA month by month from the very beginning.

The General Council is made up of five different types of representatives—denominational executives and Sunday school secretaries; publishing house representatives, both denominational and independent and Sunday school associational representatives, state, city and area. The number on the Council is about eighty-five and the number is growing.

The present General Secretary, Clate A. Risley, took up his duties September, 1952 a month before the Portland convention. Mr. Hitt assumed other responsibilities in November of the same year.

The 1953 convention was in Minneapolis. The entire state opened its arms in welcoming the nation and in attending day by day. The Minnesota Association was organized shortly following the National Convention and held one of our most successful first-time state conventions in Duluth, March 1955. Over 700 were registered.

At the Minneapolis Convention many other state, city and area associations were born in the minds of delegates and later formed. Many letters began to pour into the National office. "When can you help us get organized?" "When can we have a Sunday School Convention?" were familiar questions. Because of lack of time, personnel and funds it has been impossible to answer but a few of these in the affirmative. Minneapolis rolled up the largest attendance enrollment in the history of the NSSA. Denominational leaders who had formerly "looked on" became interested in participation and cooperation. This has been one of the most encouraging factors in our present expansion program.

"National Sunday School Week" sponsored every fall, from the last Sunday in September to the first Sunday in October saw new and greater interest in 1953, and likewise "National Family Week" the following May.

The fall of 1953 saw the first try at a new venture in a Labor Day Week-end Sunday School Conference, from Friday evening through Monday. Centrally located within easy reach of metropolitan Chicago the idea is growing every year. This year's Labor Day Week-end conference was held on the Taylor University campus at Upland, Indiana. Steps were taken to organize Indiana.

Indianapolis was last year's convention site. The registration indicated

(Continued on page 28)

How to Build A Great Sunday School

LEE ROBERSON

Pastor of Highland Park Baptist Church, Chattanooga, Tenn.

I AM vitally interested in the building of great Sunday Schools—great in numbers, great in efficiency, and great in soul-winning efforts. If Bible study is good for a hundred, it is good for a thousand, for two thousand, or whatever number may be in the reach of your particular Sunday School. If a Sunday School provides a good channel for the reaching of lost people, then we should be zealous in endeavoring to build the largest Sunday Schools possible.

Therefore, I wish to suggest seven essentials for the building of a great Sunday School.

I. Faith in the Infallible Inspired Word of God

No Sunday School can be called great that does not have a conviction that the Bible is *the* Word of God. It is this conviction which will cause teachers and officers of the Sunday School to lay emphasis on the teaching of every lesson. Without this conviction teachers will be prone to waste time in talking about sports, trips, or any other subject that might flit across the teacher's mind.

We need to redouble our efforts in the presentation of weekly Sunday School lessons. It is a sad commentary upon our work that people can attend Sunday School for a decade without knowing anything of the Word of God. Though quarterlies, commentaries, and other lesson helps may be used, we must hold in our hands the Word of God, and present it with fervent lips from believing hearts.

II. A Zeal for Lost Souls

Without a zeal for souls, the work of our Lord will fail. Whether it be missionary endeavors or any other phase of work, we must have a deep and abiding love for souls and strive to bring them to Christ. The Sunday School is a marvelous organization in that it opens its doors to all people, saved and lost. The worst sinner is invited to come and unite with the Sunday School class, and when he does, it is our responsibility to see that he hears the Word of God, the plan of salvation, and when opportunity presents itself, a personal testimony revealing our interest in his soul. Every Sunday School should be a soul-winning organization. Every class and every department should be geared to this main business of getting people to Christ. We should remember that people can go to Heaven without knowing much of the Word of God, but they cannot go to Heaven without knowing Jesus Christ as Saviour.

III. Standards for Teachers and Officers

"Everything rises or falls on leadership." Without the proper leaders all Sunday Schools fail. How can we raise the quality of our work? The answer: By having definite standards for all Sunday School teachers and officers. I suggest that there should be four standards:

First, *salvation.* Unsaved people have no place as teachers and officers of the Sunday School. Therefore, every worker should testify that he is saved and know that he is saved before he is permitted to take office.

Second, *separation from the world.* Every teacher and officer should agree to abstain from all appearance of evil. Separation from the world should be interpreted by the pastor and accepted by all leaders. A worldly Sunday School teacher is a weak Sunday School teacher, a worldly Sunday School is a weak Sunday School.

Third, *faithfulness to the stated services of the church.* It is my conviction that every teacher should be required to sign a pledge to attend the following services: Sunday morning, Sunday evening, and the midweek prayer service, plus the teachers and officers meeting on Wednesday if the church has one. This standard may eliminate some people, but will mean a better Sunday School. Faithful church attendance will produce growth in grace, better working relationship with the pastor and the church at large, and will provide a good example for others.

Fourth, *loyalty to the church.* Disloyalty is a sin. The Sunday School will grow only if there is a spirit of loyalty to the entire work. Therefore, every teacher and officer should state that he will give loyal support to the church, the pastor, and the general program of the local church.

Other standards may be set up by various churches. However, the use of the above will increase the working efficiency of any Sunday School. It seems to me that every church would gladly accept these simple standards.

IV. A Weekly Visitation Program

Visitation is the Bible way for reaching people. The early Christians went from house to house. The Apostle Paul was a visitor. He said to the elders of the church of Ephesus, "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house" (Acts 20:20).

A weekly visitation program must be at a definite time. It must be for a definite purpose. It must have the leadership of the pastor and the Sunday School superintendent. Visits must be made to the absentees, to the unsaved, to the unenlisted people whose names are taken from the census file, visitors to the church on the previous

Sunday, and others who need a visit from the Sunday School. For many years the Highland Park Baptist Church of Chattanooga has maintained a weekly visitation program. We meet at 6:00 p.m., every Thursday. We have averaged approximately two hundred fifty per week for many years. We ordinarily visit four groups: Absentees of the previous Sunday, unsaved and unenlisted people, visitors to our church, and new members of our church. We endeavor to keep everything in readiness so that there will be no lost motion and the people can begin visiting as soon as the preliminaries are over.

Every church should accept heartily the visitation program. It is certainly the Bible way for reaching people. However, we must be forewarned about the difficulties. Some will start out in this work, but soon drop to the wayside. Many churches have begun visitation programs, only to drop them after a few months. This work will succeed only if there is persistence. But, if you give it your best, visitation will produce remarkable results in the growth of the Sunday School, and most of all, in the winning of lost souls.

V. A Weekly Teachers' and Officers' Meeting

The business world has always recognized the importance of getting together the leaders in any given organization, and discussing their problems and making new plans. This method is used in insurance companies and various sales organizations. These staff meetings are used to encourage the discouraged and to inspire each one to his best efforts.

In our Sunday Schools we need a time each week when all teachers and officers come together for a discussion of the work and plans for the future. The time recommended for this meeting is thirty minutes before the midweek prayer service. It should be required of all teachers and officers. The roll should be checked weekly on the attendance of each class and department. I suggest that the thirty minutes be divided between the Sunday School superintendent and the pastor. The superintendent should take the first fifteen minutes for a review of last Sunday's work and for a preview of the plans for the next Sunday. Large blackboards can be used to give the enrollment of each class, the attendance the previous Sunday, the average during the year for each class. I suggest that the pastor use the time given to him for words of encouragement to the entire Sunday School and for the preview of the Sunday School lesson for the coming Lord's day. Every minute should be used for prayer, planning, and promotion of the work.

The teachers' and officers' meeting is the place where difficulties are ironed out. This is the meeting where harmony and unanimity of action are obtained for the entire Sunday School. Emphasis can be placed upon vital matters which should be brought to the attention of the entire School. If properly promoted, the weekly teachers' and officers' meeting will be of inestimable value in the coordination of a progressive program.

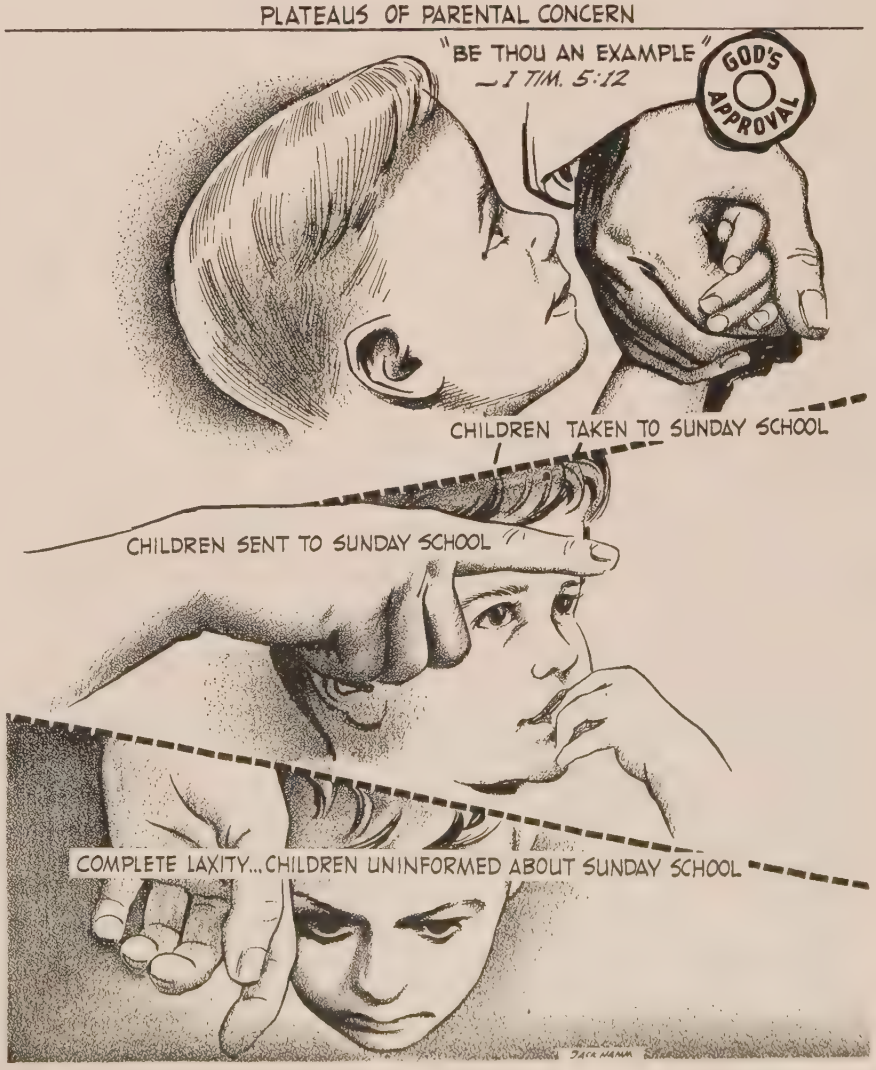
VI. A Consistent Teaching Program on Sunday

Special drives may bring in large attendances, but a high average attendance will only be reached when consistent teaching is done Sunday after Sunday. Any Sunday School can get one or two high attendances during the year, but the best Sunday School is the one where a high average is maintained. *This means that after we get people to the Sunday School, we must give them something.* The majority of people come to the Bible School to hear the Word of God. They do not like to see time wasted in frivolous chatter and useless activities. Yes, there should be good fellowship, the recognition of visitors, and good music, but the teacher should have the major portion of the time, at least thirty minutes, and the teaching should be consistently sound and thorough. It is my thought that the teacher should use some variety in the presentation of the lesson. At times the outline for the lesson might be placed upon a blackboard, and another time mimeographed notes might be handed to the class, and at still another time class participation should be emphasized. All such work must be adapted to the various age groups.

VII. Definite Goals

The best rifle will not hit the bull's eye unless careful aim is taken. The best Sunday School will fail to grow unless a goal is set and work is done to reach it. Let us not be afraid of going after numbers. Let us get the greatest number into the Sunday School possible, then give them the best teaching possible.

(Continued on page 30)


PLATEAUS OF PARENTAL CONCERN
"BE THOU AN EXAMPLE"
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GOD'S APPROVAL
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CHILDREN SENT TO SUNDAY SCHOOL
COMPLETE LAXITY...CHILDREN UNINFORMED ABOUT SUNDAY SCHOOL

Evangelism And Nurture

CLIFFORD LARSON

Professor of Christian Education, Bethel College and Seminary

EVANGELISM and nurture—to some, these terms represent opposite attitudes and methods so that one would be compelled to point out the superiority of one over the other; to others, these terms would represent merely phases or emphases of the same essential process so that one would be compelled rather to show their essential oneness. Rather than assuming either viewpoint, so as to uphold or disavow the uniqueness of the religious experiences indicated, it would seem better to center our attention on the basic concern back of both and ask ourselves the question, how does a person become involved in a vital, personal relationship with God, or to use the terms of Scripture, how does one come to know Christ Jesus my Lord, as Paul so deeply desired (Phil. 3:8), or its Old Testament equivalent as expressed to Jesus (Luke 10:27), to love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself, as all of this relates to understanding the place of decision and growth, of commitment and understanding, of proclamation and instruction, of God's act and man's response—that is, of what has been commonly conceived of as evangelism and as nurture.

Why a Problem Today?

To a godly Jew of Bible times a discussion of such terms would have seemed strange. To exercise faith and be faithful were synonymous to him. To have an idea of God apart from a personal experience with God would have been unthinkable. There was an equivalence to knowing and obeying Torah.

Despite the inroads of conceptualization by Hellenism which led large sectors of Judaism to personify Wisdom and make a knowledge of certain ideas tantamount to knowing God Himself, the New Testament writers carried on the same basic attitude of the godly Old Testament Jew. Jesus the Master Teacher could naturally cry out a message of repent! believe! The functions of evangelism and teaching are distinguished in the New Testament (Eph. 4:11) and yet the two so operated side by side that the most prominent evangelists were known as teachers and very early in Christian history the title disappeared. The rebirth of a distinct evangelistic function came with the Lutheran reformation with its emphasis upon the more direct work of God upon the human heart apart from certain prescribed forms of human action. It was the reform of a religious educational system that perpetuated a human institution but did not effectively produce a vital life in Christ. The Lutheran churches to this day continue a primary emphasis upon a teaching ministry but one which is evangelistic at heart.

There finally developed, however, in this country a unique state of affairs whereby these two terms came to represent somewhat opposite concepts. Evangelism became closely identified with revivalism, with a more or less cataclysmic type of initial conversion experience, and with a heightened sense of drastic urgency, which has been carried forward by certain Protestant groups in a zeal to preserve the place of the Divine Initiative and supernatural revelation. Education by them has been seen to a great extent as a process of getting persons to understand right concepts necessary for conversion, and then as a means of understanding the basic theology attendant to that initial experience. The major emphasis has been upon proclamation and extension.

On the other hand, the idea of nurture, receiving large impetus from Bushnell's reaction to Edwardian revivalism, as expressed especially in *Christian Nurture,* and becoming linked up with such other emphases as the goodness of man, the evolutionary, inevitable progress of society to become the kingdom of God on earth, and the immanence of God, reached a point of frank avowal: salvation by education. Confidence for being related to God was placed entirely in the educational process which was equated with scientific understanding as a quite accurate description of God at work.

Of special interest is the fact that the evangelistic group has put increasing stress upon the necessity of accepting rather exact propositions as essential to fellowship with God, whereas the nurture group has become increasingly interested in method and what happens to persons according to modern standards of emotional, social and ethical maturity.

We are now in a confused period when both viewpoints are receiving critical re-evaluation. A semantic problem has also arisen as these terms have received new meanings so that one can easily become the equivalent of the other. Evangelism is being seen not only in terms of an initial commitment, but also in terms of a series of decisions since salvation is not only a status but also a process, and therefore must include commitment to attitudes that look beyond any decision to assure its proper application in life. Evangelism is made also to include the necessary steps that lead up to a decision. The good news is to include not just an initial experience but all that God has done to produce new life so that the first decision is but one part of a larger whole. Education is now seen, not as mere acquisition of ideas, but as change of personality and so something that involves also habits, purposes, attitudes, motives, character traits. It is change that includes decision and commitment as a normal part of the process. As a result there has been much talking and writing concerning educational evangelism as an attempt to integrate the two concepts in terms of their modern meaning. Perhaps in most instances the result has been to place major emphasis on the educational process as the way to God.

Toward A Solution

The center of the religious experience. To become a Christian is to enter into a living, personal relationship with the person of Jesus Christ, and hence God. Any knowledge that is effective for redemption is to know Him. The good news is that Christ is alive to make effective in our lives what He has done for us on the cross. A knowledge concerning Christ is not the

same as knowing Him. There can be commitment to a set of propositions concerning Him without an effectual fellowship. (James 2:19).

The early disciples preached a resurrected Christ (Acts 2) and Paul required for salvation a confession that Jesus is Lord, and a belief in His resurrection (Romans 10:9, 10) which is something infinitely more than knowing and accepting a legal status made possible by Jesus' vicarious death. The experience must center on life, the new life in Christ. This properly involves both right ideas concerning Him who is the object of our faith (and thus avoiding presumption) and psychological commitment, an act of trust. Either one is sterile apart from the other for knowing Christ. All must center on the person of Christ with everything else but media to effect that fellowship. The Bible would function as the authoritative, sufficient medium for the Holy Spirit, especially as its truths are seen lived out in people.

The goal. The ultimate aim is a new creation in Christ Jesus (2 Cor. 5:17) that shall attain to the measure of the stature of the fullness of Christ (Eph. 4:13) to be culminated in being like Christ when he appears (I John 3:2). Evangelism's goal, therefore, must not be an initial experience as a thing in itself, but as the beginning of a process, the producing of a new birth that looks to maturity. Nurture sees the necessity of the entrance of a divine life not naturally compatible to the human person, but capable of growth in Christ who is both standard and ennabler.

The essential dynamic. Much has been made of the place of the supernatural in evangelism as if nurture were largely a human activity. Equally much should be made of the supernatural in the educational process. Only God gives the growth (I Cor. 3:7). Paul believed that the just shall live (not just come to life) by faith (Romans 1:17).

The essential place of commitment and decision. The message of repentance required a basic, drastic change in people. Jesus required that all must be renounced in order to be his disciple (Luke 14:33). This meant a drastic shift of loyalties that involved even hating father and mother (Luke 14:25). And, to Paul this was to be on a particular basis. Christian loyalties operated on an exclusive basis so that if anyone preached another gospel of Christ he was to be accursed (Gal. 1:8). Here is a process that involves sharp turns in direction, or at least an awareness of definite choices. It does not require that a child be considered as a hardened sinner in adult terms, but it does involve his conscious decision and the facing of very real alternatives which lead to life or death, on the basis of experiences that are within his understanding and are of immediate meaningfulness. The natural bent of human nature is sinful and needs to be redirected by conscious decision and commitment. This is more than a process of knowing. God, above all, wants our love. The direction of human life is changed not only through the exercise of reason, but even more so through that of the emotion and will.

For those raised in a thorough-going Christian environment, the experience may well involve mostly nurture and admonition of the Lord (Eph. 6:4). But, before the age of accountability they may and should have many decisive moments of commitment involving their relationship with Jesus at their appropriate level of experience so that at the heart of their nurture has been the spirit and act of evangelism with the result of a genuine, increasingly meaningful belief in Christ whereby life has always been within the fold of redemption.

The essential place of growth and nurture. To change direction of life obviously involves an understanding of the alternatives. The redirection of motives, attitudes, purposes, character is in most instances a slow process. We may agree that even the most drastic conversions have been preceded by a period of education which was necessary fuel for the fire which suddenly burst into flame. Becoming a disciple is also becoming a pupil (Mt. 28:19). Teaching to observe all that Christ has commanded (Mt. 28:20) implies process. Paul's avowed vocation was to bring about obedience to the faith (Rom. 1:5) which one learns to do. All New Testament writers share in the desire to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Pet. 3:18). We are not only saved, but we are being saved (I Cor. 1:18) and working out our salvation (Phil. 2:12, 13). Thus there is no redemptive decision apart from nurture and process.

But this growth is not inevitable and regular. It may well involve decisions to start over again (Heb. 5:12-6:1), and some shall be saved only as through fire (I Cor. 3:15). We must take care how we build (I Cor. 3:10). This means also caution in not taking too many cues from secular education. It is interesting to see how similar the methods of Jesus' teaching are to those of the educational situation in which specific interpreter finds himself! Paul was concerned to impart in words not taught by human wisdom but taught by the Spirit (I Cor. 2:13), realizing eventually that gifts of the Spirit of God are spiritually discerned (I Cor. 2:14) and that by ordinary educational processes they might actually appear to be folly. Another went so far even to say that there was a kind of nurture with no need that any one should teach (I John 2:27). Back of this there must be, as with this one, a message that must be proclaimed (I John 1:5). The Spirit will wield his sword, the Word of God (Eph. 6:17). But the message must never be an end in itself. We might better say that we do not teach the Bible, but that we teach Christ or teach persons by means or with the Bible (John 20:21). It is the Spirit that gives life, not the letter (2 Cor. 3:6).

Some Practical Considerations

The terms, evangelism and nurture. The redemptive process will thus be seen as involving inextricably all that is implied in both terms, if defined within a biblical context. It might better be that the argument should shift away from the relationship of these terms to a clarified assertion,

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COMMISSION ON CHRISTIAN EDUCATION AND RESEARCH

Dr. Larson's study is typical of the papers presented each year in the meetings of the Commission on Christian Education and Research of the National Sunday School Association.

The Commission will meet for two days prior to the 1955 convention in Providence. Their first session will be October 24, 2:00 p.m., in Parlor D of the Sheraton-Biltmore Hotel.

This Commission is made up of professors of Christian Education now teaching in this field in Christian colleges and seminaries. Their research work is invaluable to future progress in Christian Education. The current task of the Commission is to restate the evangelical philosophy of education as it relates to the Sunday School.

Rev. Milford Sholund, recently of Trinity Seminary and newly appointed as Director of Research for the Gospel Light Press, is chairman this year.

All professors of Christian Education in accredited schools who can sign the doctrinal statement of the NSSA are invited to become members of the Commission and to attend these sessions in Providence. For further information write to the NSSA office in Chicago.

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with alternatives, of the operation of the Supernatural (versus natural), the Divine Initiative in every phase of redemption (versus human free will), to a fuller understanding of what all is involved in salvation, to the place of authority of the Bible in being redeemed by the Spirit, to the focal place of our Living Lord and Savior.

Balance of quantity and quality. Our church programs have witnessed frequent tensions over these two emphases, with some engaged almost exclusively in an extension program and others in intensive nurture. Both in themselves are disastrous. Evangelism alone attempts fruit without roots, and nurture alone produces roots with neglect of fruit. The New Testament church apparently had a program of nurture that inevitably led to redemptive activity, one that was well backed by genuine Christian life and fellowship and operated with noble motive, consistent with and thus contributing to the message of salvation.

Adaptation to maturity level. All efforts for redemption must be made appropriate to those being reached. Paul was willing to become all things to all men (I Cor. 9:22) for he saw the need for great flexibility if real communication was to take place. This is also true for children (as Paul seemed to realize in I Cor. 13:11) wherein they are to be considered as children and not little adults. There is still fruitful labor to be done in analyzing Jesus' approach to children and in appreciating what Christians in other ages have done to evangelize and nurture their children.

Appreciation of concomitant factors. More recognition must be made of the home. It is to our shame that we have acted too much as if thorough-going changes could be effected in children's lives apart from their parents whom God has placed (and modern education more than ever realizes) in the crucial and decisive role of educator. Jesus spoke of children coming to Him and then placed the burden of responsibility and the key to their welfare on those who potentially were stumbling blocks (Matt. 18:5-14). We can not properly and effectively be the medium of redemption apart from influencing the child's human source of life. This is where our program should center.

And what of the community? We must realize that it also teaches and evangelizes. Is there not here also a needed program of redemption to provide a larger opportunity for a person to live out his salvation? The Christian life was not meant for a monastic vacuum. As a new creation in Christ, one is also a neighbor who must love, a citizen who must make righteous decisions, a person working in an economic situation who must examine motives, relationships, purposes. It is not just what salvation has done for one, but also what it should do through that one in every area of life, in the society of which he is an integral part.

Established patterns. Various communities of people have tended to set up carefully prescribed formulae and social patterns within which redemption must take place. It may involve such things as jumping when the Spirit comes, crying out a certain type of penitential prayer at the altar, using a certain Bible, closely adhering to certain narrowly defined social practices. These all are potent factors in Christian commitment and growth. One must become conscious of them and objective enough to evaluate them in the light of the gospel. Are they leading to closer fellowship with Christ? Are they making a significant contribution to Christian maturity? Is a "good" preventing something better from functioning?

The significance of personality. Just as the redemptive movement saw its apex of revelation in the person of Christ so it becomes most meaningful as it is incarnated vitally in persons. We are a letter from Christ (2 Cor. 3:3) known and read by all men as far as effective coommunication is concerned. It is therefore of the highest practical consideration that the teacher-evangelist himself have an abiding union with Christ. It is unavoidable but everyone must say with Paul, imitate me (I Cor. 4:16).

Content versus experience. There is a given in redemption. Pre-eminently it is what Christ did for us at an historical point 2,000 years ago as the climax of a great movement by God among men. There is an authoritative document to which men must go to find the ultimate Word which God has spoken in Christ. Its interpretation and application is made by the supreme teacher, the Holy Spirit acting directly upon the heart of individuals. But at the same time, the final concern is that this Word come alive in the lives of people as the new covenant is written on their hearts by the Spirit (2 Cor. 3:2-6). Salvation comes only as these two factors of the Spirit and the open statement of God's Word (2 Cor. 3:4-6) work together.

The normative experience. Great allowances for individual differences must be made. What is normative for one may not be for another. All of a man's personality must be involved. The normal experience also means a complete reorientation around Jesus Christ where love will be with all of heart, soul, mind, strength. With Paul there will be great assurance (2 Tim. 1:12) and yet a deep sense of imperfection (Phil. 3:12-16) wherein maturity is identified not with the reaching of a certain level of attainment but rather the direction of one's strivings, motives, goals.

And then our belief in the activity of God is that it is super-natural so that it somehow can not be shut up to what we know of the orderly processes of nature—and hence, of education. He has redemptive purposes that transcend what we conceive of as law. Our activity is not the determining factor but rather we love because he first loved us. (I John 4:19). Not seeking, but in being found and receiving is a genuine Christian experience. The new birth and its maturity both are miracles, or perhaps better, one continuous miracle. The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit (John 3:8).

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How Treaties May Affect Christian Missions

CLYDE W. TAYLOR *

"WHERE laws end, tyranny begins." Thus said William Pitt. And in the complex field of international relations it could be added, in speaking of treaties, that where provisions for religious liberty end, religious discrimination begins. Treaties are seldom thought of as a means of protecting the cause of foreign missions, yet many treaties do have an important function in this regard.

A desk officer of the State Department was asked recently if there was ever occasion to use the religious provisions of a treaty which the USA has with the government of the European country which he covers. His immediate reply was that it could be taken for certain that those religious provisions are stock-in-trade equipment in dealing with the various religious problems, particularly the problems of American Protestant missionaries working in that country.

This is probably the exception rather than the rule. In most cases the religious provisions of treaties are adhered to rather strictly by the countries involved, making it unnecessary for the treaty nations to refer back to the wording of treaties in order to protect the rights of their citizens residing in the territory of the other treaty nation.

The bilateral treaties of friendship, commerce and navigation are aimed at creating an atmosphere which is conducive to the interests of citizens and companies of each nation who may be residing and working within the territory of the other. Since 1946 the U. S. Government has negotiated a series of twelve treaties of friendship, commerce and navigation.† All of these treaties have provisions concerning religion, except the treaty which has just been negotiated with Haiti.

To casual inquiries concerning the omission of the religious freedom clause in the Haiti treaty, the State Department has replied that it was impossible to arrive at any satisfactory wording of a religious liberty clause and that the religious liberty provisions were dropped. This official answer of the State Department is quite correct but greatly over-simplified.

The fact is that the Haitian government refused the religious liberty clause which had been suggested by the United States on the grounds that there may be criticism from Roman Catholic sources that the treaty would contradict provisions of the Concordat between Haiti and the Vatican. Haitian government officials were unable to point out that there would be any real contradiction, but nevertheless they maintained that they would be subjected to criticism in this regard if the provisions were to be included.

There was one other point of conflict. The Haitian government has been worried by the presence of certain religious sects which are given to what they consider excessive emotional expressions in the course of their meetings. For this reason the Haitian government requires the registration of all sects in the country, and desired to preserve wording to this effect in the treaty. The United States felt that the suggested wording on this point would be unacceptable.

When the conflict arose, both governments decided to drop the religious liberty clauses. But the very dropping of the clauses establishes an unequal situation. Not that there are presently any serious problems for Protestants in Haiti. This is not the case.

But the fact remains that the Haitian Constitution says that "The Catholic religion, professed by the majority of Haitians, enjoys a special position as a result of the Concordat." And on the other hand it is obvious that the Roman Catholic Church enjoys the greatest of freedom in the United States where the majority are Protestants and where all religious groups have equal privileges. Thus, in a situation where the treaty could well have

VICE PRESIDENT NIXON SIGNS HAITIAN TREATY

Looking on at right is President Paul E. Magliore of Haiti

* Dr. Clyde W. Taylor is the Secretary of Affairs of the National Association of Evangelicals. Assisted by the staff of the NAE Washington Office he handles a vast volume of matters which involve both evangelicals and government.

included some provisions which would safeguard American Protestants and the future of American Protestant missionaries in Haiti, the matter was allowed to go to the favor of the Catholic Church by default.

The immediate effects of the omission in the Haiti treaty are not the problem. In actual practice the atmosphere in Haiti will probably remain favorable to Protestant missions from the United States. But who can tell whether such an atmosphere will always persist? An adequate treaty provision protecting the religious liberty of Americans in Haiti would be an insurance policy in this respect.

The Haiti treaty brings to mind a similar situation which occurred in 1919 where a multilateral treaty revising the Berlin and Brussels Acts involved Portuguese colonies in Africa. In this instance it was not an omission of provisions concerning religion. Rather it was that the Portuguese representatives were successful in securing the insertion of a clause which subjected the provisions concerning religion to the local laws in the African territories. The door was thereby opened for the formal justification of discriminatory practice, contrary to provisions which had been included in that entire series of treaties.

A short time later Protestant missionaries in the Portugese territories of Africa began to encounter increasing difficulties. First there were problems in establishing new stations, even when important officials asked for them to be opened. Roman Catholic missionaries were recognized in a semi-official capacity and their position was frequently used to keep children from attending Protestant schools and to block the opening of new schools. For association with Protestants the Africans were frequently subjected to fines and beatings at the behest of Catholic missionaries. Although these acts were not universal, they were not at all uncommon.

These discriminatory practices continued for many years. In Angola a normal school found the Protestant boys constituting so large a part of the student body and turning in such an excellent record that the Protestant school was closed. In East Africa, schools of a Swiss Protestant mission were reduced from seventy to seventeen. This was accomplished through the discriminatory enforcement of sanitation rules. They were required to have buildings of masonry, while at the same time Catholic schools were built of reeds.

It could be maintained that the phrasing of the 1919 treaty did not cause this situation, but it is certain that it left the door wide open to these discriminatory practices.

The main provisions concerning religion which the United States is attempting to see included in treaties of friendship, commerce and navigation which are presently being negotiated with other countries are generally as follows:

1. Nationals of each country residing within the territory of the other shall be accorded national treatment and most-favored-nation treatment with respect to engaging in religious activities. National treatment means the same treatment which normally be accorded a citizen of the country in which a national of the other treaty nation is residing. Most-favored-nation treatment means treatment equal to that accorded to any national of a third nation having citizens residing within the territory of the other treaty nation.

2. Nationals of either country residing within the territory of the other will be allowed to carry on religious activities and to acquire or lease appropriate buildings and lands for religious purposes.

3. Nationals of either country residing within the territory of the other shall be accorded the right to organize, control and manage corporations or associations for religious purposes, subject to the laws of that country.

4. Nationals and associations of either country residing within the territory of the other shall not be subjected to taxes, fees or other charges in excess of, or other than, those imposed upon the nationals of that country.

5. Nationals of either country residing within the territory of the other will be permitted to exercise liberty of conscience and freedom of worship and they may individually or collectively, without molestation conduct religious services and give religious instruction either within their houses or other appropriate buildings.

The legal wording of these provisions may be quite extensive but in general the wording ranges around these five points.

In addition to the treaties of friendship, commerce and navigation, there are two other types of treaties which may contain provisions concerning religion: treaties of peace and of cession of territory, and minority treaties. The United States has always had sincere interest in seeing religious liberty duly protected in these types of treaties and long ago proved its interest in this respect. In spite of the fact that the Constitution of the United States assures religious liberty to all its inhabitants, the treaties by which the US secured territories from France, Spain, Mexico, Russia and Denmark gave additional assurance of religious rights for the inhabitants of those territories.

Following World War I and under the League of Nations, many multilateral treaties came into force which contained strong provisions concerning the religious liberty of nationals and foreigners alike. At that time the Berlin Act (1885), which had been the forerunner in providing for religious liberty in treaties for mandate and colonial areas, was revised and the guarantees of religious liberty were strengthened.

A whole network of treaties were established relating other nations, including the United States, to these major instruments. Religious liberty was guaranteed in the mandate and colonial areas. The right of public worship, and the right to teach, preach and to conduct social and charitable work was recognized. The right to travel and to hold property for religious purposes was guaranteed. Missionaries were specifically mentioned as having the right to enter areas and to carry on their work. The guarantees in these treaties were recognized as international obligations.

The Minorities Treaties, a series of multilateral treaties which were framed between 1919 and 1923 to protect the rights of minority groups, extended the international assurance of religious liberty. These treaties drew heavily on doctrines, and in some cases phraseology, contained in such documents of liberty as the English and American Bills of Rights, and the Declaration of Independence. These treaties went so far as to require the treaty nations to incorporate the essentials of the Minorities in their fundamental laws.

The trend in provisions for religious liberty under the United Nations is best expressed in the words of Article I of the United Nations Charter, stating the purpose of the UN: "To achieve international cooperation in solving international problems of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinctions as to race, sex, language, or religion." In documents related to the UN this latter phrase

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† China, 1946; Italy, 1948; Uruguay, 1949; Ireland, 1950; Israel, 1951; Greece, 1951; Colombia, 1951; Ethiopia, 1951; Denmark, 1951; Japan, 1953; Germany, 1954; Haiti, 1955.

LIFE Looks at Confucianism

The Third of a Series of Articles in Answer to A Leading Magazine's Estimate of the World's Great Religions

DON HILLIS

IN THE year 479 B.C., the great humanist Confucius "fell ill and went to his bed-chamber, muttering, "The great mountain must fall. The strong timber is broken. The wise man fades as does the plant." He had spent the greater portion of his life as "a teacher, and in the task of editing the classical writings of China's ancient times." He died at the age of seventy-two.

Within four hundred years after his death, Confucianism had become the "basic discipline for training of government officials." By the time of Christ, "sacrifices were ordered for him in all urban schools." Later, temples were erected to him and emperors began to refer to him as the One of perfect wisdom and virtue. "Finally," says *Life* magazine, "in 1906 the last Manchu emperor elevated him to a position beside Heaven and Earth, the highest objects of worship."

This rather forcibly reminds one of the various steps taken by the Roman Catholic Church, down through the ages, in elevating Mary to a place of worship.

Before Confucius

To properly understand Confucianism and its ready acceptance by China's people, one must look into the Chinese culture as it was 1,000 years prior to Confucius. As early as 1,700 years before Christ, a form of ancestor worship was an integral part of Chinese religious tradition. The ancient classics taught that "no person is an isolated entity" but that each one represents "an indispensable link in an endless chain of humanity." "No man's home or property, nor even his body, is his exclusive possession, but belongs to his ancestors as well. The fortunes of the living and the dead, moreover, are inextricably interwined." The fate of the dead was regulated not alone by his moral behavior while alive but also by the reverance with which his offspring held his memory. In the light of this background it is little wonder that Confucius' statement, "To serve those now dead as if they were living, is the highest achievement of true filial piety," was readily accepted by the Chinese people. To the orthodox Confucian, a failure to partake in ancestor worship is tantamount to atheism.

What Confucius Taught

Confucius never gave himself to the task of writing religious doctrine. Nor did he conceive of himself as an object of worship. His followers however, recorded many of his sayings and proverbs. From these have emerged the "Classic of Filial Piety," which constitutes the heart of Confucian philosophy. Basically this philosophy does not transcend the borders of human relationships.

When asked by a disciple to explain "life after death," Confucius answered, "We have not yet learned to know life. How can we know death?" Just how humanistic his teaching was is seen in the following recorded statements: "Absorption in the study of the supernatural is most harmful. To devote oneself earnestly to one's duty to humanity, and while respecting the spirits, to keep them at a distance may be called wisdom."

The Status of Man

The "original goodness of man" is the pillar upon which Confucianism stands. It is not unlike the other non-Christian religions in this respect. In such a philosophy it naturally follows that "man can attain salvation through the realization of his essential nature." The evident contrast between Christianity and Confucianism at this point need not be dwelt upon. Suffice it to say that the Bible teaching concerning the fall of man and his inadequacy to save himself is not compatible with Confucian doctrine.

"Confucius applied his thoughts to people. His great achievement was the establishment of a system of human relationships within the social order." He endeavored to work out an "ideal standard of conduct" between, "ruler and subject, father and son, husband and wife, older brother and younger brother, older friend and younger friend." His "disciples later evolved the ten attitudes by which the Five Relationships should be governed. They are: love in the father, filial piety in the son; gentility in the eldest brother, humility and respect in the younger; righteous behavior in the husband, obedience in the wife; humane consideration in elders, deference in juniors; benevolence in rulers, loyalty in subjects."

Such idealistic teaching is not too far removed from the Christian principles of doing unto others as ye would that they should do unto you or of loving one's neighbor as one loves himself. In fact, Confucius once said, "What you do not want done to yourself, do not do to others." In spite of these apparent similarities the gulf between Christianity and Confucianism is vast. The Bible teaches that the pre-requisite of love to our fellow man is to love God with all our heart, soul, mind and strength. The chasm of sin that separates man from God cannot be bridged by man's ingenuity. The wall of God's righteousness which separates God from man cannot be scaled by man's effort. It is impossible for the deceitful and selfish human heart to love God until it becomes a new creation and until the love of God is shed abroad therein by the Holy Ghost.

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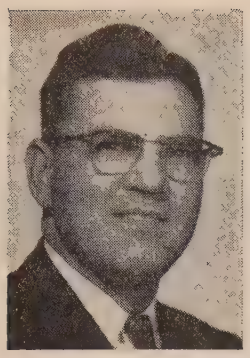
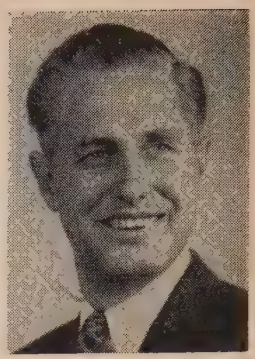


Donald J. Allgor
Chairman
Spokane Committee

Spokane And Providence To Be Hosts



Norman Townsend
Chairman
Providence Committee

For NSSA's Tenth Anniversary Twin Conventions

VERDA BLOOMHUFF

Spokane

Oct. 5, 6, 7

SPOKANE, Washington, where only a few generations ago Indians sat in council, is now the capital of that rich section of western Montana, northern Idaho, and eastern Oregon and Washington called the Inland Empire. In the beautiful new Coliseum of this metropolis is to be held October 5, 6 and 7 the first of the "Twin Conventions" which will celebrate the Tenth Anniversary of the National Sunday School Association.

As in pioneer days, Spokane is known as "a city of friendship and opportunity." Its history began when fur traders in 1810 established at the junction of the Little Spokane and Spokane Rivers the first trading post of the Pacific Northwest and called it Spokane House. This post was in a strategic spot, for in those days rivers were the avenues of travel. Indians and trappers brought their furs to Spokane House and transported the pelts in boats to the ships at sea. The War of 1812, however, caused the abandonment of Spokane House in 1826, and history stood still until missionaries came from the south and east and established the first Protestant mission there. The completion of the wagon road from Fort Benton on the Missouri to Walla Walla in 1862, and the discovery of gold and silver in the Coeur d'Alene mountains, led the next vanguards of progress in the Inland Empire. Then in 1881 the first rails were laid over the mountains and the change from a frontier village to a city began. Washington only became a state in 1889, so its "Old West" atmosphere still remains to fascinate Eastern visitors. Now Spokane, situated in the heart of the Inland Empire, is the largest city between Minneapolis and the North Pacific Coast.

Located near five of the great playgrounds of the American and Canadian Rockies, the city is called "the gateway to the National Parks." An easy day's drive to the north are the magnificent Lake Louise and Banff, the grandeur of which is famed around the globe. Also within comfortable driving distance are Glacier and Mount Rainier national parks. Here, too, is the gateway to awe-inspiring Grand Coulee Dam and Columbia Basin, the nation's largest irrigation project. At the only point for hundreds of miles north or south where the mountains can be crossed at an easy grade, five transcontinental railroads converge at Spokane and a network of magnificent highways and major airlines reaches out in all directions.

In addition to its historic and scenic interest, Spokane offers visitors the advantages and opportunities of a region which is experiencing marked industrial advancement. With superb transportation facilities, exceptionally attractive living conditions, and an abundant and varied supply of raw materials, the city is the financial dynamo, the business and commercial powerhouse of the vast Inland Empire which extends approximately 150 miles in each direction.

Education and religion have kept apace with industrial development in this area. Truly the "capital" of the great inland empire, Spokane lifts up a strong evangelical religious voice through its churches and associations.

Inland Empire Association of Evangelicals is an active organization which annually sponsors a Sunday School convention, Easter sunrise service, and periodically a city-wide evangelistic meeting. Such men as Bob Jones, Jr., Hyman Appelman, and Bob Wells have been the featured speakers for the united crusades.

This year marks the tenth anniversary for the Inland Empire Sunday School convention which is the same as the national convention. This convention each fall has been a high point in the year and the response has been increasingly more gratifying. Last spring the Easter sunrise service was held in the new Coliseum (where the National Sunday School Convention is to be held) with approximately 4,000 in attendance.

The Women's Fellowship is very active and listed in their projects each year are the World Day of Prayer service and a one day DVBS institute. Other committees have functioned with a degree of success such as the Social Action, Youth, Radio, etc. The Sunday School committee has sponsored annually the "March to Sunday School in March" contest.

The Inland Empire Bible Conference is an independent group of men—ministers and lay men—from various evangelical groups that anually sponsors a two week Bible conference at Deer Lake near Spokane and then a mid-year conference in the city itself.

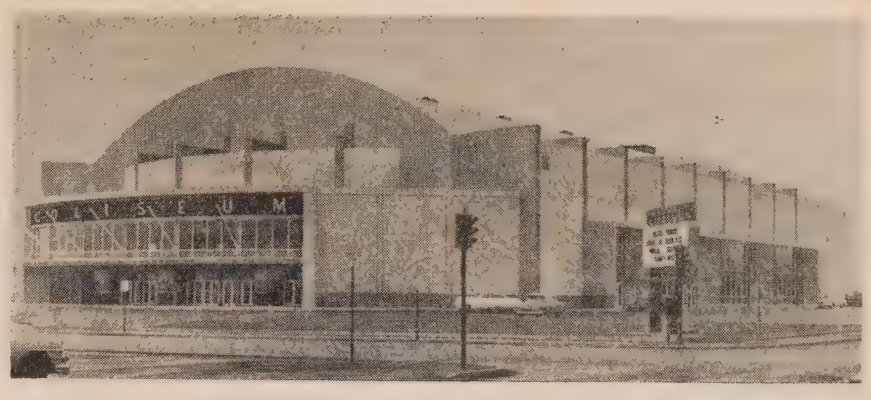
The Gideon, Christian Business Men's Committee, Christian Business Women, Holiness Association, Full Gospel Fellowship are among those active in their respective fields. The Youth for Christ have their regular rallies with Rev. Don Watson as the director.

Several churches and organizations in the area have their own individual radio programs. Some broadcast their

morning service while others have a week day program.

Several denominations are represented in Northwest Christian High School, which has an enrollment of approximately one hundred. Started by the Inland Empire Association of Evangelicals, it is now operated by its own independent board made up of representatives from various denominational groups. Whitworth College, an outstanding evangelical institution of higher level, is located here. Dr. Frank F. Warren is president of the college, which last year had an enrollment of over eight hundred.

Under chairmanship of Rev. Donald J. Allgor, district superintendent of the Free Methodist Church, the various divisions of the Northwest Sunday School Committee have been laboring assiduously for many months to prepare for entertainment of one of the Twin Conventions with which the National Sunday School Association is planning to celebrate its Tenth Anniversary. Personnel of the committee working with Mr. Allgor includes the following committee officers and subcommittee chairmen: Rev. Alvin H. Jones, Jr., vice-chairman; Mrs. Everett J. Armstrong, secretary; Frank A. Slemmer, treasurer; Rev. Paul T. Seashore, Prayer; Rev. Howard Lehn, Program; Rev. Robert H. Gibbs, Finance; Rev. W. H. Boyles, Auditorium and Exhibits; Mrs. M. J. Findlay, Housing and Nursery; Rev. Neal Dirkse, Pre-convention Rally; Rev. E. Clark Robb, Publicity and Promotion; Mrs. Stanley Jorgens, Registration.



SPOKANE'S SPACIOUS NEW COLISEUM

Providence

Oct. 26, 27 28

PROVIDENCE, Rhode Island is rich in the tradition of religious liberty with Roger Williams being the "father" not only of the American Baptists, but of all liberty-loving Americans.

Tradition also claims that it was in the neighboring city of Pawtucket that the first cotton mill was established by Samuel Slater and also *the first Sunday School in America!* So, Sunday School workers are invited to come back to the "birthplace of the American Sunday School."

Roger Williams founded Providence in 1636. He believed in the freedom of the individual. With tolerance for all, he yielded in conformity to none. He was "Netop," friend, to the Indians, anathema to the Puritans.

Fleeing from Massachusetts, with a handful of followers he founded a settlement in the wilds, named "in commemoration of God's Providence" and dedicated to the shelter of "persons distressed for conscience."

Other leaders, with similar motives, founded succeeding settlements on either side of Narragansett Bay, which later united to form the English Colony of "Rhode Island and Providence Plantations." The Royal Charter provided for local self government and "full liberty in religious concernments."

A continuing spirit of individual initiative and love of liberty made Rhode Island the first independent republic in America, by declaration of the colonial Assembly, May 4, 1776.

That same initiative and courage built up a thriving commerce in the days when Yankee clippers were known in every port, and later made this state the "cradle of American industry." Commerce and industry created great wealth, and its offspring, culture.

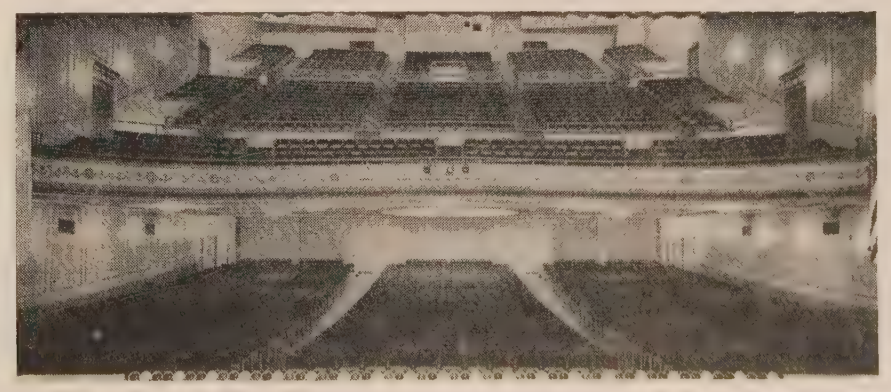
Industry also created opportunity, and attracted a flow of immigration, both from Canada and the countries of Europe, resulting in a cosmopolitan population characteristic of urban America.

Today, Rhode Island is the nation's most highly industrialized state. Huge plants, bearing names familiar in the market places of the world, are to be seen on every side.

Providence is an important industrial city, capital of the most densely populated state in the Union, trading center of New England's second largest market. Yet it is also a hub of recreational interests, including some of the best known resorts and sportsmen's goals in New England's famed vacationland.

Even in the heart of the city all is not transient business and bustle. Preserved from a history of more than three centuries are significant relics, noble examples of early architecture, cultural acquisitions of extraordinary richness.

Evangelicals are active in Providence. Probably the most outstanding evangelical work is the Providence-Barrington Bible College under the patient and forthright leadership of Dr. Howard W. Ferrin. Then there is Zion Bible Institute founded by the late Sister Christine Gibson of the Pentecostal Assembly; Christian Business Men's Committee active under the leadership of Mr. John W. Young, president of Small Parts Manufacturers; The Gideon International, with aggressive Theodore Small at the helm, who also is in charge of the ushers for the Convention; Christian Business and Professional Women's Council of Providence, Miss Carolyn E. Bates co-



VETERAN'S MEMORIAL AUDITORIUM, PROVIDENCE

chairman; and Haven of Rest Mission, under the direction of Arthur Lawton.

Outstanding evangelical churches in Providence are representative of many denominations: Covenant Congregational, Rev. Paul Fryhling; First Presbyterian, Rev. Lawson Suetterlein; Salvation Army under Capt. Paul Seiler; South Baptist, Rev. Max Wiant; Advent Christian, Rev. Donald Wrigley; Woodlawn Baptist, Rev. Newell Smith; Wesleyan Church of the Nazarene, Rev. K. E. Sullivan; Assembly of God, Rev. Dwight Dale; Christian Missionary Alliance, Rev. Dwight Anderson; United Baptist, Dr. Benjamin Lindsay; Gloria Dei Lutheran, Rev. Berger Johnson; United Presbyterian, Dr. Quincy McDowell; and Primitive Methodist, Rev. Carmen Robinson. Tying these and scores of other evangelical Christian churches together is the fellowship afforded by the Evangelical Ministers Association of Rhode Island.

This list would be incomplete if no mention were made of Quidnessett Baptist Church. Though it is eighteen miles south of Providence, God has used it under Rev. Norman Townsend to exercise leadership throughout the State with its regular broadcasting over Radio stations WRIB and WPRO. Its Sunday School growth to over 1,000 has spearheaded interest in the Sunday School convention.

For months a New England Central Committee has been at work preparing for the great gathering. Rev. Paul Fryhling is the general chairman; Rev. Newell Smith, vice chairman; Rev. E. Martin Barney, secretary; Merrick Williams, treasurer; Rev. Norman S. Townsend, NSSA New England Representative. The state vice chairmen are: Vermont, Rev. Albert Parker; Maine, Rev. Calvin Busch; Connecticut, Rev. Paul Theorell; New Hampshire, Rev. Guy Butera and Massachusetts, Rév. Charles G. Schauffele. Divisional committee chairmen are: Prayer, Dr. Quincy McDowell; Housing, Messrs. Gordon Lee and Clifford Brown; Nursery, Miss Constance DeMatteo; Publicity, Edward Quillan; Registration, Milton Noble; Program, Rev. Luther Ek; Rally, Rev. George McNeill; Finance, Merrick R. Williams; Parade, Rev. David Madeira; Transportation, Raymond Pearson; Auditorium, Rev. Dwight Anderson.

"Forward Now Through the Sunday School" is the general theme selected for both the Spokane and the Providence conventions. Each will be a full-dress national convention in every sense. Unification of the theme, program, and clinics for both conventions has been fostered through the dynamic and consecrated leadership of Rev. Clate A. Risley, general secretary of the National Sunday School Association, and Miss Winona Walworth, associate general secretary. Dr. Harold Erickson, NSSA president, and many of the headline speakers and workshop leaders will be in both gatherings. Exhibitors of Sunday School helps and literature expect to be represented in both the western and eastern meetings. Spokane, with its scenic grandeur, and Providence, with its rich cultural traditions, are blending their efforts to make the "Twin Conventions" a stepping-stone toward greater achievements for the National Sunday School Association in the next decade of its history.

* * * *

Confucianism

(Continued from page 17)

Religious Rites

Because Confucianism is basically a system of ethics, it is possible to be a follower of Confucius and at the same time a Taoist or Buddhist. It was left to these latter two religions to bring into Chinese experience most of the religious festivals, rites and ceremonies that are now practiced in China.

"For millions of Chinese," says *Life,* "the most vital component of religion lies in the recognition of the powerful forces that abide on land and sea and in the supernatural world. From earliest times they have sought, through varied rites, to propitiate and give thanks to the spirits with which nature abounds—." This to a large extent accounts for the burning of paper images, the performing of sacrifices and the offering of food to the dead, which so fill the religious festivals of China today.

God and Man

In Chinese thought the dignity of man is all but lost in the conception that "Heaven, Earth and man constitute a single indivisible unity, governed by cosmic law." The Christian view that man constitutes the epitome of God's creative plan and that each individual is the object of God's infinite thought and love is far removed from Confucianism. That a personal God has from creation manifested a personal interest in man, is not a part of Confucian philosophy. In the Chinese conception, heaven and earth, light and darkness, and good and evil "are basically in accord."

An impersonal force called Tao controls all. It "existed before heaven and earth . . . It stands alone and unchanging. It permeates all."

The word Tao connotes "the proper way to go" or "the way of nature."

Though Chinese hope is built upon the "original goodness of man" yet there is an underlying acceptance of the fact that "the willfulness and waywardness of man" has engendered the ills of society. For this cause, the way of 'salvation' lies in the resigning of one's will to Tao and becoming the instrument of its eternal way. 'Leave all things to take their natural course and do not interfere—What is contrary to Tao soon perishes.' "

Right or Wrong?

"There are three ways," says Rev. Richard C. Halverson, "in which a teaching can be wrong. (1) It can be wrong in what it affirms. (2) It can be wrong in what it denies. (3) It can be wrong in what it omits (and of course, that's the most subtle). Prophets may be false in their *affirmation* or in their *denial* or in their *omission.* They may be wrong in any one of them—in all of them—or in any combination of them."

For example: A prophet may be right in what he affirms, wrong in what he denies and what he omits.

He may be right in what he denies, wrong in what he affirms, and what he omits.

He might be right in what he affirms, in what he denies and wrong in what he omits.

He might be right in what he omits and wrong in what he denies and what he affirms. But the omissions are the must subtle.

Of the four great non-Christian religions, Confucianism most vividly illustrates the dangers of "omission." Though there are numerous places in which Christianity stands in very acute contrast to the positive declarations of Confucius, yet in general, it is that which is omitted which most alarms the follower of Jesus Christ. These omissions can only in part be explained by the fact that "Confucius never envisaged himself as a founder of a faith."

Unlike the Christian prophets, Confucius knew not the experience of writing as the Spirit gave him utterance. His philosophy made no pretence to lead men to God, much less to a Saviour. Centuries of Chinese history but confirm the testimony of the Bible that any society that is built upon the wisdom of man is doomed to fail and is destined to a sad and benighted existence. There are we but for HIS Grace.

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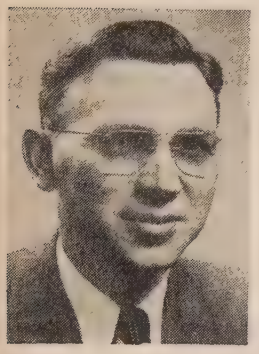

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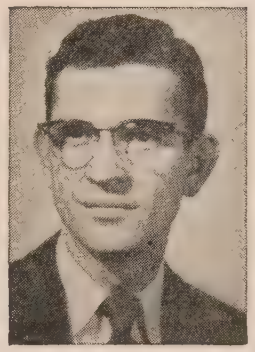

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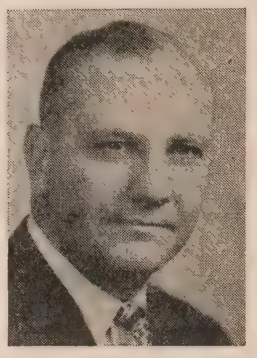

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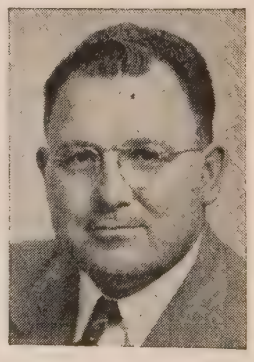

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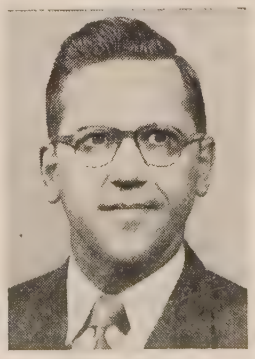

Dallas M. Tarkenton

Rufus Reisdorph

Tentative

PROGRAM

10th Annual Conventions

NATIONAL SUNDAY SCHOOL ASSOCIATION

SPOKANE, WASH.

October 5, 6, 7

PROVIDENCE, R. I.

October 26, 27, 28

WEDNESDAY

10:00 a.m. Registration
1:25 p.m. Grand Opening—10th National Sunday School Convention
1:45 p.m. Presidential Address—Dr. Harold W. Erickson, Evangelical Free Church, Rockford, Illinois
2:30 p.m. WORKSHOPS —
- Standards for the Sunday School
- Planning Opening Assembly, one room school
- Sunday School Contests
- Planning Opening Assembly, youth and adults
- Senior Adult Department (ages over 40)
- Worker's Conference
- Planning Church Building Architecture
- Visual Aids, projected
- Young Adult Department (ages 25-40)
- Nursery Department
- Planning Opening Assembly, children
- Memory Work in the Sunday School

4:30 p.m. EXHIBITS
6:30 p.m. WORKSHOPS (duplicate sessions)
- Young People's Department
- Teacher Training
- Primary Department
- Records and Secretarial Staff
- Canvassing and Visitation
- Beginner Department
- Story Telling
- Junior High Department

7:45 p.m. Evening Session
Message, "The Soul of the Teacher," by Dr. Paul S. Rees, First Covenant Church, Minneapolis

THURSDAY

9:00 a.m. Devotional Service
9:20 a.m. SPOKANE—Visual Demonstration, "Train Up a Child"
9:20 a.m. PROVIDENCE—WORKSHOPS SPOKANE
Workshops at 10:30 a.m.
Sunday School Superintendents
- Evaluating and Using Sunday School Story Papers
- Teacher-Pupil Relationship and Discipline
- Starting New Sunday Schools
- Reaching the Parent Through the Sunday School
- Major Factors in Attendance Building
- Cradle Roll Department
- Missionary Education in the Sunday School
- Junior Department
- Departmental Superintendents
- Teacher Training
- Records and the Secretarial Staff

11:15 a.m. PROVIDENCE—Sunday School Parade
12:00 noon Lunch — EXHIBITS
1:25 p.m. Message, "Principles of Progress" by Rev. Ray H. Hughes, Sunday School Department, Church of God, Cleveland, Tennessee
2:30 p.m. WORKSHOPS
- Advertising the Sunday School
- Sunday School Parades
- How to Departmentalize and Grade the Sunday School
- Senior High Department
- Teaching Principles
- Making the Most of Special Days in the Sunday School
- Art of Lesson Preparation, children
- Rural Sunday Schools
- Canvassing and Visitation
- Board of Christian Education
- Pastor and His Relationship to the Sunday School
- Music in the Sunday School

4:30 p.m. EXHIBITS
6:30 p.m. WORKSHOPS (duplicate sessions)
- Nursery Department
- Teaching Principles
- Planning Opening Assembly, children
- Home or Extension Department
- Planning Opening Assembly, youth and adults
- Art of Lesson Preparation for Adults
- Sunday School Superintendents
- Planning Opening Assembly, one room school

7:45 p.m. Evening Session
Message, "Keeping Pace With World Progress," by Dr. Henrietta C. Mears, First Presbyterian Church, Hollywood, California
9:30 p.m. EXHIBITS open until 10:30

FRIDAY

9:00 a.m. Devotional service
9:20 a.m. SPOKANE—Message, "A Charge to Keep," by Dr. Edward D. Simpson, Northwestern College, Minneapolis, Minnesota
PROVIDENCE—Visual Demonstration—"Train Up a Child"
10:30 a.m. WORKSHOPS
- Junior High Department
- Summer Camps
- Young People's Department
- Principles of Supervision for Superintendents
- Home or Extension Department
- Evangelism in the Sunday School
- Primary Department
- Children's Church
- Christian Education Directors
- Teaching Techniques
- Beginner Department
- Building a Church and Sunday School Library

12:00 noon Lunch — EXHIBITS
1:25 p.m. "Your Questions Answered"
2:30 p.m. WORKSHOPS
- Sunday School Promotion
- "NSSA Lesson Outlines"
- Art of Lesson Preparation for Adults
- Sunday School Administration
- Recreation and Socials
- Vacation Bible School
- Youth's Weekly Program, boys
- Youth's Weekly Program, girls
- Story Telling
- Visual Aids, pre-school
- Visual Aids, primary and junior
- Visual Aids, youth and adults

4:30 p.m. EXHIBITS
6:30 p.m. WORKSHOPS — (duplicate sessions)
Senior Adult Department (ages over 40)
Major Factors in Attendance Building
Art of Lesson Preparation, children
Senior High Department
Junior Department
Young Adult Department (ages 25-40)
Worker's Conference
Rural Sunday Schools
7:45 p.m. Evening session
SPOKANE—Message, "How Firm a Foundation," by the Honorable Arthur B. Langlie, Governor of the State of Washington
PROVIDENCE—Message, "The Home—the World's Greatest University," by Dr. W. Robert Smith, Bethel College, St. Paul, Minnesota

Among the Convention Personnel

Rev. Herbert Anderson, Calvary Baptist Church, The Dalles, Oregon
Mavis L. Anderson, National Sunday School Secretary, Christian and Missionary Alliance, New York
Dr. Philip F. Ashton, Department of Psychology, Seattle Pacific College
Dorothy Averell, Park Street Church, Boston
Rev. and Mrs. E. Martin Barney, Jr., Department of Christian Education, Providence-Barrington Bible College
Ethel Barrett, Youth Director, Grace Presbyterian Church, Montclair, New Jersey
Mrs. Laurence Bartlett, Standard Publishing Foundation, Cincinnati
Rev. Robert W. Bear, Director of Field Activities, Gospel Light Press
Mary E. Bennett, Promotional Secretary, Wesleyan Methodist Churches
Rev. Wilmer N. Brown, Northwest Regional Director, NAE
Mrs. Bernice Cory, Editor-in-Chief, Scripture Press
Ralph S. Crees, Christian and Missionary Alliance, Pittsburgh, Penn.
Mrs. Richard Curley, Lake Avenue Congregational Church, Pasadena, Calif.
Dean A. Dalton, Christian Education Consultant, Baptist Publications
Rev. Kenneth A. Dalton, First Baptist Church, North Adams, Massachusetts
Dr. C. Dorr Demaray, Free Methodist Church, Seattle
Rev. Charles W. Denton, National Secretary, S. S. Dept., Assemblies of God
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Marjorie Ford, S. S. Consultant, Scripture Press
David G. Finlaw, Christian Education Department, Providence-Barrington Bible College
Rev. George L. Ford, Associate Executive Director, NAE
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Dr. Mary LeBar, Wheaton College
Daisy Lewie, Temple Baptist Church, Tacoma, Washington
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Rev. Charles G. Schauffele, Christian Education Department, Gordon College, Beverly Farms, Massachusetts
Dr. and Mrs. Edward D. Simpson, Northwestern College, Minneapolis
Evelyn Smith, Christian Education Department, Whitworth College, Spokane
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Henrietta Mears

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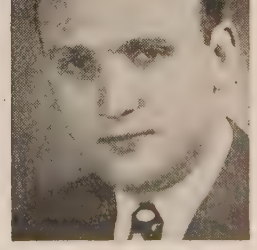
Ray H. Hughes

AMONG THE MANY SPEAKERS ON THE CONVENTION PROGRAMS

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Pat Zondervan.

* Most of the members of this body have been officially appointed to membership but many only represent a "point of view" valuable in the development of policies and programs acceptable to evangelical Sunday Schools.

A Church with An Outreach

FRANCES THIESSEN

A SCRUBBED room in an abandoned house. A car barn. A lot donated by the city mayor. A chapel. A four-story education building. A 1,260 seating-capacity sanctuary.

In that order God has provided for the physical properties of the Lake Avenue Congregational Church of Pasadena, California. But of greater significance than lots and buildings, God has used a humble, obedient man—Dr. James Henry Hutchins—the church's pastor for over thirty-four years, and a people attuned to Christ, its membership, to tell the Gospel not only in Pasadena, but in eleven foreign countries through its missionaries.

J. Howard Hutchins

Lake Avenue Congregational Church was born out of a Sunday School in 1895 in an abandoned house. Thus began the progress toward the present church of 1,600 members and the Sunday School of 1,800.

In November 1896 thirty-five charter members incorporated and in that same year a chapel was erected. It was enlarged about two years later and another church was required and erected in 1905. Because a great emphasis has been placed upon young people's work, it was necessary to build an Education Building in 1931 to house the major portion of the Sunday School. Still further growth demanded that a new sanctuary be built, and in 1951 a beautiful, modernly-equipped sanctuary, with full basement to provide additional Sunday School rooms, was dedicated. With land, furnishings and structure it represents a cost of about $385,000 and is debt free. It is now anticipated that added educational facilities must soon be built on property recently purchased in order to adequately house the expanding youth program.

Through thirty-four years of the Church's young life, God has blessed it with the many-faceted ability of Dr. Hutchins whose character portrays "the fruit of the Spirit" in "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." For him "to live is Christ."

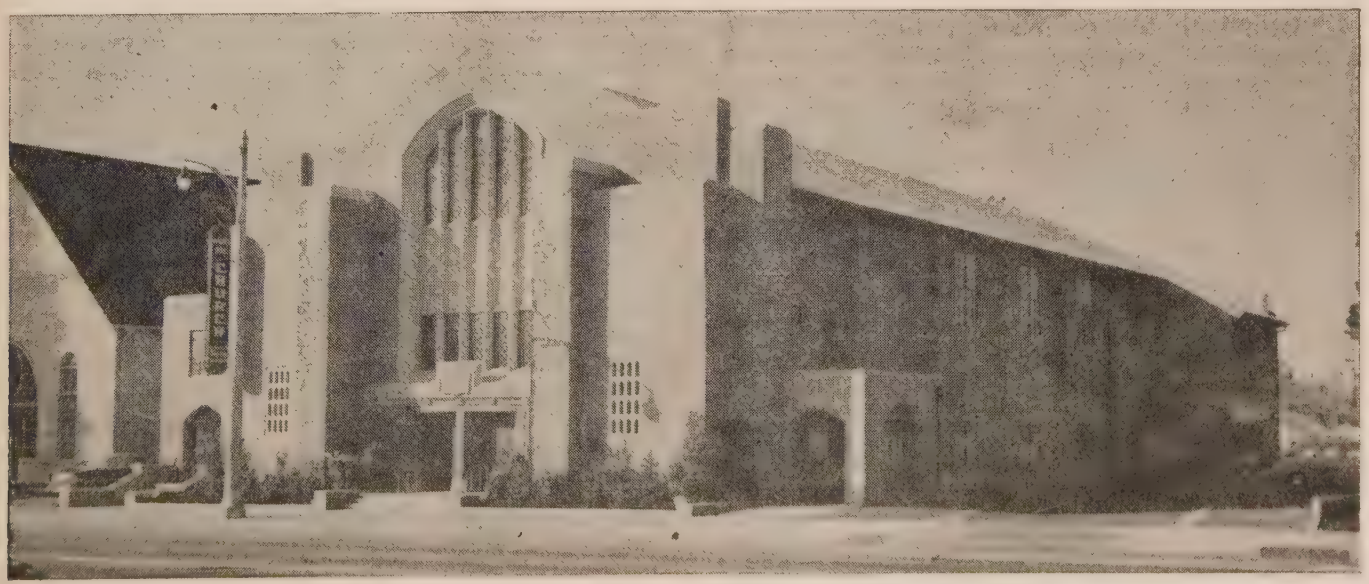
Dr. Hutchins, a Xenia Seminary graduate, became the pastor of Lake Avenue in 1921 after serving as pastor of the First Congregational Church in Springfield, Ohio for six years. His pulpit ministry is Christ-centered and his expository preaching of the Word of God has made the Bible a living guide and a handbook of instruction for all of life to his parishioners.

His clairvoyant understanding of the human heart causes him to rejoice with those who rejoice, to weep with those who weep, to entreat God for wisdom to those who need it, to give comfort to those who sorrow, and to give explicit instruction from God's Word to those who need guidance. His humble, Christ-led life inspires his membership to walk in the "footsteps of the Saviour." He is truly a shepherd to his flock.

His emphasis upon the participation of the whole family unit in Church life causes the Church, even though it has grown to a membership of 1620, to be a family Church serving the community surrounding it. Many are the activities organized to promote togetherness of the family in worship and recreation. Families are honored and recognized as a unit at worship services, mid-week prayer meetings, Sunday School, annual family festivals, and parties.

God has endowed Dr. Hutchins with a keen sense of administration and executive ability, which causes the work of Christ to move forward at Lake Avenue Church without financial

(Continued on page 29)



LAKE AVENUE CONGREGATIONAL CHURCH, PASADENA, CALIFORNIA

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

TEN YEARS OF SUNDAY SCHOOL REVIVAL

The twin conventions of the National Sunday School Association at Spokane and Providence this year mark the tenth anniversary of one of the most significant evangelical movements of our time.

This movement which began in a special NAE conference on Sunday School in Columbus, Ohio eleven years ago has now reached the proportions of a sweeping revival. It has in it all the elements that characterize the "Golden Age" of the Sunday School movement fifty years ago.

Scarcely a week passes that news does not come in to the Chicago headquarters of the NSSA concerning some new Convention set up or some new metropolitan, regional or state Association organized. These reports are as often complete surprises as they are the fruitage of planning and promotion. The thing is grass-roots! The fire is spreading and no one knows where it will end!

Meanwhile the Sunday School statistics keep mounting in all the churches of America, but especially in such groups as the Wesleyan Methodists, Free Methodists, Assemblies of God, Nazarenes and Baptists. Percentages of increase in this sector of Protestantism are simply amazing. These groups hold three basic emphases in common. And thereby hangs an editorial.

The movement that was initiated in Columbus and crystallized in the constitutional convention of the NSSA in Moody Church, Chicago in 1945 has these same three basic emphases: (1) the Bible, (2) evangelism, and (3) spiritual power. All these had been lost in the infiltration of "liberalism" into the Sunday School, beginning with the early 1900's. But let us see what is happening now—

THE BIBLE has been restored to its rightful position as the textbook of the Sunday School. It is not only central in curriculum, but its teachings determine the principles and methods used in the educational and promotional process, Teachers are no longer ashamed to say, "We teach *the Bible!*" despite the quibblings of "progressive" educators about teaching *"the pupil."* Evangelical Sunday School leaders are united in believing that the great task before us is to indoctrinate boys and girls, men and women with the great revealed truths of the Word of God and apply them to life. This new generation of leaders have discarded the anti-biblical naturalistic and humanistic philosophies which were basic to the principles and methodology of "liberal" religious education. These now are in the process of building a new concept of the Sunday School's educational task, which is true to the Bible. The natural result is a new generation of pupils who sing with the Psalmist: "Oh how I love thy word, O God; it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies . . . I have more understanding than all my teachers . . . I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! Yea, sweeter than honey in my mouth . . . . Thy word is a lamp unto my feet and a light unto my path!"

EVANGELISM has been restored to its rightful position in the purpose of the Sunday School. Again it is being bravely said, "The purpose of the Sunday School is to *win souls to Christ*, teaching them the Word of God and training them in Christian character and service." Evangelical leaders equate education and evangelism as the twin objectives of the Great Commission and zealously promote them simultaneously. This is resulting in three things: (1) Enrollment and attendance are zooming in schools which have caught the vision. The largest and most rapidly growing schools in America and abroad are of the strictly evangelical type. (2) People are being saved every Lord's Day as a result of the teaching of strictly Bible lessons. Every Bible lesson contains an "evangelistic emphasis" which enables the teacher to pin point his instruction to win souls for Christ. (3) The churches fortunate enough to have Sunday Schools like this are growing in membership by leaps and bounds. They are known in their communities as alive and "on the job," and as churches that act like Christianity is a vital, full-time business.

SPIRITUAL POWER has been restored to the whole Sunday School operation. One of the reasons for this lies in the fact that the leaders in this new movement believe that the educational process involves crisis, conflict and choice. This crisis involves the pupil's personal and individual acceptance of Jesus Christ as Lord and Saviour, his repentance, his obedience and his infilling by the Holy Spirit. If this is a truly valid experience it produces a regenerated and reborn person—a new creature in Christ Jesus. The old "progressive" educational philosophy was wedded to cold educational propositions, to methods and to programs which are purely naturalistic and intellectual in concept. They imparted no warmth and divine passion. They recognized no possibility of that spiritual influx by which God through the Holy Spirit breathes new life into the pupil. The evangelical concept gives spiritual dynamic for Christian growth, sharing and victory. In this new movement which is sweeping the land the Sunday School is being thought of as a divine institution with divine oversight, a divine program and a divine mission. Therefore it is becoming a dynamic spiritual power "winning souls to Christ, teaching them the Word of God and training them in Christian character and service."

If the National Sunday School Association and the other evangelical Sunday School agencies across America can keep *the Bible, evangelism and spiritual power* basic and emphatic, we are witnessing only the beginning of a new day for the Sunday School.

By all means, *Go to Spokane, Washington* October 5, 6, 7 or to *Providence, Rhode Island,* October 26, 27, 28. Become impregnated with the spirit, the philosophy and the "know-how" of this new movement. Then go back home to pray and work and build bigger and better for the Lord!

A New Optimism

Our world is like a valley in Alaska, where the smoke of subterranean fires comes up continually through numerous openings in the earth. The traveler does not know when the crust may break and involve him in disaster.

We are walking upon such a volcanic crust in the international world today, a crust which was formed over the vast craters of two World Wars. Every now and then the smoke pours again through the fissures in the international order.

The future of the world is dark but we need to sound a new note of optimism of a deepening faith in a Power outside and above the world.

God never fails. If we could only get enough people to have that faith our nation and our civilization could be saved. This is entirely within the realm of possibility.

No fate is driving us to ruin. God is not our enemy. It is not God who has failed us in these difficult times. His bounty is still available. The resources of nature are still ample to sustain human life in abundance and peace. There is no sign that His love is tiring, His grace waning. No, if there is reason for anxiety today, it is not for lack of divine providence; it is because of human selfishness and frailty. Ignorance, folly, mismanagement, greed and sin have brought the world to its present sorry state. Our failures are our own. We can turn, if we will, to the higher way. It is still possible, as the Apostle Paul put it, to be transformed by the renewing of our minds.

We stand today at the threshold of a new era. What sort of an era shall it be? If we go on as we are going now, there are only darkness and despair ahead—a modern DARK AGES! But if we repent of our folly and evil, and turn to God and do His will, no one can measure our possibilities in the GOLDEN AGES that may emerge.

"Caribbean Holiday"

In a recent issue of the *Christian Century* Dr. Henry P. Van Dusen writes in wide-eyed wonder about a "new phenomenon" in Christendom. He took a holiday in the Caribbean and there encountered a whole flock of churches he had never seen before—"Church of Christ," "Church of God," "Assembly of God," "Holiness Church," "Adventist Church," etc.

He was amazed to find that they were far larger and more numerous than the World Council churches with which he was acquainted and that they were the only real competitors of Roman Catholicism in the West Indies. Although branding them as "fringe sects" and "*mis*representing the Christian faith," the learned doctor from Union Theological Seminary admits that church historians of the future may rank this development as, next to the ecumenical movement, the most significant of our century.

Dr. Van Dusen says that many of the marks of original Christianity are strikingly, unmistakably, undeniably reproduced in this "new Christianity," as they were in historic "sectarian Protestantism" in its beginnings. He finds here—

Spiritual ardor, sometimes but by no means always with excessive emotionalism.

Immediate experience of the living Christ, sometimes with aberrations.

Intimate and sustaining fellowship, sometimes with excesses.

Leading of the Holy Spirit, sometimes but by no means always with exaggerated claims.

Intense apocalypticism, just like the early church, but hardly more extreme than what is the current vogue in some segments of respectable contemporary ecumenical Protestantism.

Above all, a life-commanding, life-transforming, seven-day-a-week devotion, however limited in outlook, to a living Lord of all life.

World ecumenical leaders have a strange myopia with regard to the Christian world outside their immediate ranks. They have a tendency to underestimate those trends and movements which like fundamentalism, pietism, and pentecostalism rise spontaneously from the "grass roots" of Christendom with God-breathed power. Possibly they, like Dr. Van Dusen, should occasionally emerge from their ivory towers and take a Caribbean holiday.

IMPORTANT NOTICE

On September 15 the Circulation Department of UNITED EVANGELICAL ACTION magazine will be moved to the Headquarters offices of the National Association of Evangelicals in Wheaton, Illinois.

Thereafter all correspondence regarding subscriptions to the magazine should be addressed, United Evangelical Action, 108 N. Main Street, Wheaton, Ill.

The Executive, Editorial, News and Advertising offices will remain in Cincinnati, Ohio. All magazine correspondence, with the exception of that pertaining to circulation and subscription should be addressed, United Evangelical Action, 111 E. Fourth Street, Cincinnati 2, Ohio.

New School Year

Christian schools and colleges across the nation are in full swing as they begin their new 1955-56 year. Reports which come to us indicate large enrollments.

Strangely enough the Christian colleges, Bible institutes and theological seminaries of evangelical persuasion appear to be running counter to the over-all trends. In many "liberal" or "middle-of-the-road" institutions freshmen classes are smaller and total enrollment is down.

We know of one evangelical Christian college where 1,800 students were turned down this year because the facilities of the institution were inadequate to accommodate them. There are many new Bible colleges and seminaries, all with encouraging enrollments. More evangelical youth are studying for the Christian ministry, the mission field and other forms of full-time Christian service than ever before in the history of the evangelical educational movement.

More Christian Day Schools are functioning this year than ever before in America. Christian parents are developing a conscience concerning the education of their children and are willing to make sacrifices financially and otherwise to "train them up in the nurture and admonition of the Lord."

With the victories of these opening days of the new school year, let us thank God and take courage. Our evangelical educational future is as rich as the promises of God.

God's Faithful Stewards

WINONA WALWORTH

Associate General Secretary, NSSA

Moreover it is required in stewards, that a man be found faithful.

It is a prime requisite in a trustee that he should prove worthy of his trust. (*Phillips*).

A STEWARD is one entrusted with the administration of affairs other than his own. He is a trustee. He has charge of values which he himself did not originate, but for the care and use of which he is responsible, and for which he must give an accounting.

The plea of the church today is for workers who are faithful and who sense the responsibility which is theirs as Christians. The constant increase in population, the enlargement of facilities to meet that need and the spiritual hunger in the hearts of the people accentuates the urgency of the hour.

God's program is for us to be stewards—to conduct His business in this world for Him. Preparation, discipline and materials are necessary for the effective carrying out of this divine purpose in our lives.

Talents

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." God calls us to be faithful stewards of our talents. These are gifts which we did not originate but for which we are responsible and for which we must give an accounting. Many churches today have the idea that when they have conducted a training class for a few nights their training program is through. The church which is wide awake and really moving forward in its community realizes that this is not true. The first Sunday that a pupil enrolls is the day that the church becomes responsible for the observing and the developing of his talents in order that he may become a usable faithful steward for His Lord.

Every phase of planning and every activity of the church should have as its goal the training of the people and the development of their talents for useful service. A Membership Analysis Chart, filled out by each member of the church, is an effective means of finding the hidden talent to be developed and used in the ministry of the church.

Treasures

"When a Christian gets rich either the Lord gains a fortune or loses a man." As Christians serve in the church today, thinking they are doing a great deal for the Lord, we find unfaithfulness as stewards of their treasures is often common. As a Christian we have been entrusted with the administration of affairs which are not our own and we are responsible for the proper distribution of the ten tenths of our income and not just the one tenth. An oft-quoted slogan reads, "Better make your offerings according to your income, lest the Lord make your income according to your offering."

The Sunday school is the church's fertile field for training faithful stewardship of our treasures. For instance, missionary education for both the foreign and home field should begin with the youngest children and continue on through the oldest adult. A Christian leader said recently, "Many parents and pastors send their young people to Bible school and expect us to accomplish in a few months what they have failed to do through many years." Training for faithful stewardship is a day by day process now if we expect proper leadership in our church tomorrow.

Time

The church is also in need of Christians who will be faithful stewards of their time. We need to remember in this day of rush and busy schedules that we are to be stewards of our spare moments as well as of our working hours. Many Christians need to review the value of even their working hours—"beware of the barrenness of a busy life." Sunday school teachers need to be spending more time in the preparation of their lessons. They need to devote more time to prayer and personal devotions. The unreached multitudes are waiting for the Christian to "redeem the time" and take time to show them "the Way, the Truth and the Life." Workers dedicated to the task have found that God's method of evangelism has never changed. We are still admonished to "go into the highways and hedges, compelling them to come in." Many Christians reply, "I just don't have time!" The truth is we need to make a re-evaluation of the way we are spending our time.

We are responsible for what God has entrusted to us and for which we must give an accounting—our talent, our treasures and our time. God wants YOU—all of you!

A charge to keep I have, a God to glorify,
A never-dying soul to save, and fit it for the sky.
To serve the present age, my calling to fulfill
O may it all my powers engage, to do my Master's will.

* * * *

On the March

(Continued from page 9)

delegates from forty states and Canada which was a record in geographical interest. The largest number previously having been thirty-four. Large numbers of people came great distances. One church in central Washington state sent twelve delegates. They drove through in two cars.

1955 brings us to a decade of progress. We are celebrating with Twin Conventions in the West and East hoping that double the usual number can avail themselves of a National Sunday School Convention.

The total program personnel numbers over 100 and twenty-eight of these are speaking at both Spokane and Providence.

Spokane sessions will be held in their brand new Coliseum, October 5, 6, 7. This probably is the first National convention to be held in the Coliseum.

Providence, with duplicate sessions throughout will meet in Veteran's Memorial Auditorium, October 26, 27, 28. New England has really gone all out to invite and welcome the eastern half of the United States to attend their first National Sunday School Convention.

These two conventions can easily put us ahead two years and more.

We are thankful to God for all the accomplishments of the past and to all who have labored so untiringly to bring these accomplishments about.

But "we press on" to even greater accomplishments to the honor and praise of our wonderful Lord and Saviour Jesus Christ. All that has been done in the past He has inspired and enabled to do. He gives a similar vision, He raises the same banner, He has the same marching orders for today and tomorrow that He had yesterday. He continues to say to all who will listen, "Go . . . tell . . . teach . . . the fields are white unto harvest."

The National Sunday School Association is a home mission agency, raised of God to help you with your Sunday school problems and help you build bigger and better Sunday Schools. We need your continued prayers and support.

* * * *

Citadels of the Faith

(Continued from page 25)

handicap. His splendid perception for budgeting is of consummate value in the financial affairs of the Church.

Many are the activities in the community and Christian organizations to which Dr. Hutchins lends his assistance and counsel. He serves or has served on the boards or councils of China Inland Mission, Christian Endeavor Union in county and state, Fuller Foundation, Gospel Broadcasting Association, Navajo Gospel Mission, Orient Crusades, Sudan Interior Mission, and Youth for Christ, and is an author for Seek. He is a member of the Pasadena chapter of Civitan Club, for which organization he has twice been international Chaplain, and is also a member of the New Century Club.

Since Lake Avenue Church has been a member of the National Association of Evangelicals from its beginning, Dr. Hutchins has been active in that organization from its inception in the Southern California area, and has been an officer or on the Board of Administration ever since. The Church finds the fellowship of this organization very helpful. Its own work has been strengthened by the contribution of the National and auxiliary organizations, and feels it makes an impact for God by the united effort of evangelicals through the National Association.

Miss Suzanne Gardner, now retired, has a real place in the history of Lake Avenue Church. For twenty-nine years she served as director of music and pastor's assistant. She not only established a high standard of music, which is now being ably carried on by the present director, Egbert Fischer, but also endeared herself in her calling and counselling work.

From the pulpit of Lake Avenue Church, the outstanding preachers of this nation and others are being heard. It secures real assistance in the Church school and pulpit from the faculty of Fuller Theological Seminary, which used the Educational Building of Lake Avenue as its home, before its own school was built. These strong teachers and students of the Bible, who are unexcelled, are a real blessing to the ministry of the Church and also to the community, which the Church endeavors to serve.

The Church is a testimony to a work by God for young people, and a work for God by young people.

Since a few young people started the Sunday School, there is still much emphasis on the youth program. Several times a prize has been won in the "A" Class of the *Christian Life* Sunday School contests. The School now has an enrollment of 1804 and is under the capable leadership of a young Los Angeles attorney, Robert Taylor. Its goals reveal definiteness of purpose and an earnest, sincere effort to evangelize. They are—"To win my scholars to Christ. To build my scholars up in Christ. To send my scholars out for Christ."

FALL DATES OF SUNDAY SCHOOL CONFERENCES

September 17 — Greater Chicago Sunday School Association Convention
September 23, 24—Buffalo New York Sunday School Convention
September 26-28—North Dakota Sunday School Convention in Valley City
September 28-29—Greater Portland Sunday School Convention
September 29-30—Greater Los Angeles Sunday School Convention
Sept. 30-Oct. 1—Greater Cincinnati Sunday School Convention
Sept. 30-Oct. 1—Washington D. C., Sunday School Convention
October 5, 6, 7,—Tenth NSSA National Convention—Spokane, Washington
October 6, 7—Kansas State Sunday School Convention—Hutchinson
October 26, 27, 28—Tenth NSSA National Convention—Providence, Rhode Island
October 29 —New York City Sunday School Convention
November 10-12—Philadelphia Area Sunday School Convention
November 18, 19—Detroit Area Sunday School Convention

Its textbook is the Bible and it is presented as dependable and all "given by inspiration of God and profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto every good work."

The youth work of the Church also majors on a well organized, one-society Christian Endeavor program. This provides an avenue for spiritual training for its members, and also gives opportunity for the social and practical expression of the young Christian. It gears in closely with the program of the Los Angeles County Christian Endeavor Union, which is a splendid conservative organization.

The young people's program is now under the direction of a young man recently graduated from Fuller Theological Seminary, Rev. William D. Gwinn. He, just as the biblical Joshua did, trusts God to do great things and great things happen, not only in the integrated youth program of the Church, but in a youth club designed to reach the unchurched young people of Pasadena. Mr. Gwinn, realizing the antipathy of many young people and their parents toward the organized Church, has started a club which meets weekly in various homes of Pasadena where "Christ is lifted up" and He draws hundreds of young persons unto Himself. Mr. Gwinn is also a speaker in demand at high schools in the Pasadena area and summer conferences, such as Mount Hermon and Tahquitz Pines.

The College Department is under the capable direction of the assistant pastor, Rev. Allan V. Collister, a Princeton Seminary graduate, who has a keen insight into the candid desire of the college student to know real truth. Because of this, he has an effective and enlarging ministry of leading collegians into a personal association with "Christ the Way, the Truth, and the Life." Mr. Collister also has a helpful ministry as a speaker with Christian organizations on the campuses of Southern California colleges.

Plus the work with the College Department, Mr. Collister cares for much of the visitation program and has inaugurated an expanding work of evangelism through a calling program carried on by the lay members of the Church.

The missionary message is of paramount importance in the Church. Dr. Paul B. Waterhouse and Mrs. Madeline Waterhouse Nicholson, the son and daughter of Mr. and Mrs. William Waterhouse, who gave the lot on which the first chapel was erected, went as missionaries to Japan in the early life of the Church.

Since Dr. Waterhouse and Mrs. Nicholson, there have gone to various fields in other countries, 5 missionaries who were in the life and work of the Church from the Cradle Roll to the time they went to the mission field. Twenty-one others, most of whom were in a part of its program, are fully supported by Lake Avenue. Others have been inspired and gone into mis-

sionary service, and many missionary organizations are presented in prayer and supported to a degree by the funds of Lake Avenue. The Church takes the position that if its young people respond to the call for going into vocational Christian service, that it is willing to finance and support them as they go. This explains the missionary budget and its rather unusual amount.

In the past year $80,500 was given for missionary work, an amount greater than that of the current expense of the Church. In January 1955 the goal was set for $90,000, but in June the amount was raised to $107,200, and it is expected that this will be exceeded. The increase was necessary because 5 additional Lake Avenue Church young people were accepted for foreign missionary service, and the cost of travel to the field, support, and outfit were borne by the Church.

The Church also has a missionary outreach in the Armed Forces of the United States since three of its young men are chaplains in the service of our country.

Distinctive strength is received by the Church from the use of its lay people. There is a positive effort to give responsibility to the members of the Church, and to develop their qualities of life by doing the work of the Church. The result has been an unusual group of laymen and laywomen, interested not alone in the work of Lake Avenue, but also many Christian organizations. They are represented on Boards and Councils of Best Seller, Child Evangelism, Christian Business Men's Committee, Christian Endeavor (County and State) Unions, Fuller Foundation, Gideons, Gospel Broadcasting Association, Jail Association, Moody Bible Institute, Tahquitz Holding Company, Westmont College, Young Life, Youth for Christ, and many others.

Thus, in the actual performance of Christian work, the membership of Lake Avenue is represented by a large percentage who are actually engaged in Christian activities through an organizational program, and, of course, are witnessing in their own lives day by day to people about their Saviour.

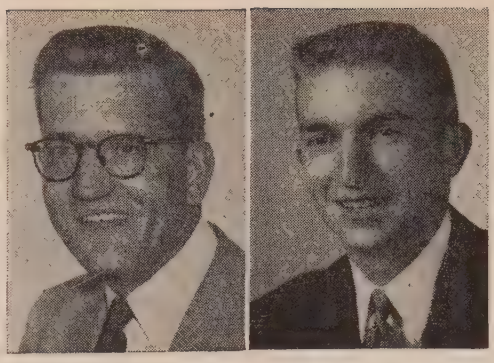
Lake Avenue Congregational Church is then, a people with an abiding desire to go "into all the world, and preach the gospel to every creature . . . . both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

* * * *

How Treaties May Affect

(Continued from page 16)

seems to be the standard in making



Allen V. Collister William D. Gwinn

LAKE AVENUE AIDES

reference to non-discrimination on the grounds of religion.

It is to be hoped that international treaties, particularly those to which the United States is party, will make progress in granting stronger guarantees of religious liberty and in making broader provisions for the dissemination of the truth through the program of foreign missions. But there are some religious groups which do not favor such guarantees. They would prefer to see partitions between areas of differing religious thought.

It may be perfectly possible for most missionaries to do an effective piece of missionary work without any extensive knowledge of the treaty relationships of the country in which they reside, but in areas where the cause of religious liberty is in particular danger it will undoubtedly be beneficial for missionary leaders to keep a close account of the treaty relationships of the countries in which they work.

* * * *

How to Build

(Continued from page 11)

Therefore, I suggest that goals be set for classes and departments and the entire Sunday School. These can be set at the beginning of each new year by each class. The goals should be ambitious but not foolish. They should be set while we keep in mind the past achievements, the list of prospects, the size of the community, and the availability of space and equipment. A foolish goal might be harmful. A wise and sensible goal will inspire the entire Sunday School to reach more people for Christ.

We have found in our Sunday School that the use of the large blackboard mentioned under Point No. 5 has been helpful to keep before the people the goals for the various classes. *We are constantly aiming at a definite number of people.* If a class is failing to reach its goals, we try to find out why, make the adjustments necessary to assist the class or department in doing a better job.

It is my conviction that every Sunday School can experience continual growth. In some communities the growth may be large and rapid, while in others it may be slow and steady. Throughout our nation millions of people do not attend Sunday School or church. These people are our responsibility. Many of them will respond quickly if we go with a kind invitation. Many will be saved as a result of getting them into the Sunday School. All of our work, however arduous it might be, is worth while if eternal souls can be brought to the Saviour.

* * * *

Creed for a Sunday School Teacher

1. I will study my Bible regularly because in it I will find source material and inspiration for my class.

2. I will be with my class each Sunday whenever possible. In case of emergency, I will call my substitute well in advance.

3. I will do my best to attend all teachers' meetings and such training courses as may be offered during the year.

4. I will spend a reasonable amount of time in the preparation of my lessons. As a teacher of God, I would not do less.

5. I will keep close contact with my class through personal visits, and whenever this is not possible, by cards, notes or telephone.

6. I will pray regularly for my pupils. I will seek to know their personal needs so that I may call them over to the Lord in prayer.

7. I will make my teaching aim twofold: To lead my unsaved pupils to Christ and to build Christian character in those who are saved. I will seek to do this by example as well as by precept.

8. I will remember my class at Christmas and on their birthdays with a card or some other expression of good will.

9. I will do my best to attend the worship services of my Church regularly and I will urge my class to do likewise.

10. As a leader whom others will follow, I will cooperate with my pastor, superintendent and the overall program of my Church.—*Contact.*

NAE Office of Affairs, Washington, W. C.
Cable Address: EFMANAE
Phone: NAtional 7811

Predicts School Aid

Senator Lister Hill (D. Ala.), Chairman of the Senate Committee on Education and Labor, has predicted that the next session of Congress will pass legislation authorizing federal aid to school construction.

Senator Hill has been an active leader in support of federal aid to education, but he was unable to cut the federal aid bills loose from the segregation issue in time to see them get to the floor of the Senate for action during the past session. Similar trouble was encountered on the House side of the Capitol.

The segregation amendment to federal aid bills would bar the funds to areas where the schools are operated on a segregated basis. Its supporters maintain that it is necessary for fair administration of the aid-to-education program. At the same time the segregation amendment would make a wide split in the ranks of those who generally support the federal aid program.

Senator Hill has been encouraged by the fact that the past session of Congress was successful in cutting the segregation issue free from the military reserve program and the federal housing program. He sees no reason why it cannot also be separated from the program of federal aid to school construction.

Other supporters of the federal aid program are not so hopeful. They maintain that the Supreme Court decision on segregation dealt directly with schools and that therefore the segregation amendment is much more closely related to this issue than it was to the military reserve and housing bills.

In this past session of Congress the subject of federal aid to schools was confined almost exclusively to the need for added classrooms. There are indications that the area of consideration is to be enlarged. Senator Morse of Oregon has indicated that he intends to introduce a bill to authorize federal aid for teachers' salaries. The proposed bill which is to be introduced by Senator Morse, like the school construction bills, provides that funds are to be used for support of "public" educational institutions only.

Censor Colombia Press

Evangelical leaders who are familiar with the course of events in Colombia, South America, have shown little surprise over the actions of President Rojas Pinilla in limiting the freedom of the press by the establishment of press censorship throughout the country. The action did, however, set off a barrage of protest from editors and publishers in the United States.

The incident began when the liberal paper *El Tiempo* printed an editorial in which the editor accused President Pinilla of distorting facts in a certain murder case. The paper then offered to print the government's version of the story, prominently and fully. The government insisted that the paper print an abject retraction by the editor of the paper, and that the retraction be carried on the front page for thirty days. *El Tiempo* refused. The government stepped in and stopped the paper from going to press.

As soon as the news got out the Inter-American Press Association swung into action. Their president, John R. Reitmeyer of *Hartford Courant,* sent a message to President Rojos Pinilla in which he stated: "The executive committee considers that censorship established in Colombia and the closure of *El Tiempo* are grave violations of freedom of the press that constitute an aggression against the press of the entire continent."

Prominent newspapers in the United States carried both news articles and editorials in order to bring the matter to the attention of the American public. The *New York Times* in the last paragraph of an editorial extended its comment to include the following: "The evolution of General Rojas Pinilla's Government since its hopeful inception a few years ago has been one of the disappointments of Latin American affairs. It would be well for the President to realize that the American public will not look with favor upon financial and economic concessions to a Government that is daily becoming more dictatorial."

Evangelicals are coming to realize in increased measure that freedom of religion and freedom of the press are not separate entities. In a very real sense they are one. Where one is guaranteed the other is likely to be assured. When one is denied the other stands in jeopardy. The recent events in Colombia show the truth of this fact.

Pentagon Turns Back

After giving word that solicitation inequalities in the Pentagon building would be corrected, the building supervision has turned back and left the decision to the operations division of the General Services Administration. This turn of events is due mainly to the intervention of a Catholic congressman who evidently wishes to see the inequality continue in force.

For a number of years the Little Sisters of the Poor, a Roman Catholic charity, has had blanket permission to make solicitation within the Pentagon building at any and all times. Other groups making solicitation must be national in character and must confine their solicitation to one or two days each year when their drive may be in progress.

Several months ago several religious leaders protested this discrimination to the Pentagon building supervision. They were given the assurance that the matter would be corrected. The Little Sisters of the Poor would be brought under the limitations set upon other organizations.

As soon as this became known Catholic pressure was turned loose. Congressional representatives were approached, as well as the office of the Secretary of Defense. The Secretary's office sent a letter to the Pentagon supervision asking that action be withheld.

The matter was then passed up to the General Services Administration, the section of government which has control of government buildings. Further consideration of the matter has been promised. Meanwhile, however, the Little Sisters of the Poor continue their solicitation.

Reserve Legislation

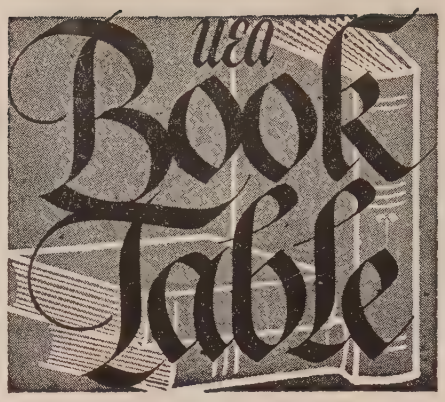
President Eisenhower, when he signed into law the Reserve bill, instructed the Defense Department to "take immediate and effective action to utilize the means which this bill provides to augment and strengthen the Reserve Forces throughout the country and to prepare for presentation to the next session of Congress amendments necessary to correct the deficiencies in this legislation."

Those who have been familiar with the history of the Reserve Bill as it passed the first session of the 84th Congress have had little doubt that the Administration would soon return to ask Congress to strengthen the program. But they did not expect this action to come so soon.

Even as President Eisenhower signed the bill into law he issued the statement in which he noted that approaches should be made to the next session of Congress asking for amendments "to correct the deficiencies in this legislation."

In his statement the President stated that the present legislation is "deficient in failing to grant authority to induct into the Reserve if sufficient numbers to meet military requirements are not obtained voluntarily."

The President also stated that the present Reserve legislation fails to make adequate provision for the National Guard. These provisions had been dropped by Congress in order to circumvent the segregation issue with regard to the National Guard, which operates on a segregated basis in certain sections of the South. The President has maintained that this matter should be taken care of administratively and that the Reserve program legislation should be considered entirely apart from the segregation issue.



Conducted by
ARNOLD D. EHLERT

"Christianity Through the Centuries." By Earle E. Cairns. 511 pp. Zondervan. $5.95.

For the evangelical public, Dr. Earle E. Cairns, head of the Department of History of Wheaton College, has produced a narrative of the Christian Church which deserves the widest possible publicity and reading. Through the more interesting as well as difficult portions of the church's history the author takes his readers with a very facile pen. The reader is not left guessing relative to the interpretive framework with which Cairns approaches his task. The Church is made up of those who have a "personal union . . . with Christ by faith. This vertical relationship is to be balanced by a horizontal relationship in which one is united with fellow believers by Chrstian love . . ." (p. 70). Furthermore, the author is clear as to the purpose of the Church in the plan of God. ". . . The primary task of the church is not world conversion by preaching and social action, but the evangelization of the world by the proclamation of the Gospel . . . The Scriptures plainly teach that the future eschatological, as distinguished from the present ethical and spiritual phase of the kingdom, will be realized supernaturally and cataclysmically at the coming of Christ rather than as a result of the work of the Church" (p. 56). This is distinctly premillennial. Throughout the volume one feels that this doctrine has historical relevance. The return of the Lord thus becomes more than an academic doctrine. It is treated as a truth with historical significance, which indeed it possesses.

The treatment of the American ecclesiastical scene moves swiftly, but not without inclusion of the significance of American revivalism and the rise of rationalism and humanistic modernism. The fundamentalist controversy is treated as a distinct epoch, which indeed it is, and the reader is introduced to the threads and factors in the rise of national and international corporate expressions of Christianity.

Dr. Cairns' work is a notable addition to the current series of substantial, scholarly, and distinctly evangelical works. The title will doubtless take its place as a basic requisite for the workable minister's and Christian worker's library.—*Rudolf A. Renfer.*

"The Biography of John Sung, Flame for God in the Far East." Leslie Lyall. 183 pp. China Inland Mission. $2.50.

How refreshing it is to read the account of this remarkable servant of the Lord! Surely this book is destined to stir many lethargic Christians into greater faith, consecration and obedience.

Lyall, former missionary to China, and at present of the Overseas Missionary Fellowship of the CIM in England, has given an excellent account of the life of John Sung and the revivals which God used him to conduct. Son of a humble country preacher in Fukien, Sung came to the U. S. and became an outstanding student in chemistry. He undertook theological studies in a liberal seminary, lost his faith, and regained it through an unusual experience in reading his Bible many times while confined in an institution. He went to China and preached mightily for fifteen years; thousands were turned to Christ, and many are still witnessing effectively today.—*Paul H. Bartel.*

"A Treasury of the Kingdom; An Anthology." Compiled by E. A. Blackburn and others. x, 280 pp. Oxford. $3.50.

This anthology is divided into five parts covering the following subjects: "The Approach to the Kingdom," "Festivals of the Kingdom," "The Fruit of the Kingdom," "Servants of the Kingdom," and "The Kingdom Perfected." Beyond this the principles of selection are not defined, but the selections include many of the great writers in religion from Plato to T. S. Eliot. The design seems to be primarily to provide a series of devotional readings, but at the same time to organize them so as to provide "the eternal nature of the Christian message." The theological basis is of course very broad. Many excerpts here would be difficult to come upon elsewhere.

"Preaching on Bible Characters." Faris Daniel Whitesell. 150 pp. Baker Book House. $2.50.

There are at least four hundred characters in the Bible on which a sermon could be preached, and on each of the major characters a series could be developed, says Dr. Whitesell of Northern Baptist Theological Seminary. This book is especially helpful at the point of organizing sermons on Bible characters, and in this the author presents many outlines and three diagrams which present different types of analysis. His chapter on "Great Bible Character Preachers" is something not usually found in books of this type. A good bibliography and list of Bible characters follows at the end of the book.

"My Spiritual Diary." Dale Evans Rogers. 144 pp. Revell. $2.00.

An intriguing account of religious experience and meditation—truly a basic document in this field. It is a report to God, and many personal remarks are addressed directly to Him. Each section closes with a Scripture quotation or a prayer.

There has been criticism of the author's claim to have written this book and "Angel Unaware" under inspiration. There are familiar expressions in it that are certainly not pulpit language, but this is not a book of sermons. It is only a look into a humble heart and the language is the language of that heart. God is using these books to bless many.

"The Lord of the Harvest; the Manifestation and Ministration of the Holy Spirit." S. Franklin Logsdon. 153 pp. Zondervan. $2.00

The former pastor of Moody Memorial Church presents sixteen messages on the Holy Spirit which are designed to bring the believer into a real understanding and appreciation of the Spirit's ministry. This is good expository preaching and delightful reading. Much Scripture is used, but it is not made a substitute for exposition.

"Feeling Low?" Harold E. Kohn. 160 pp. Eerdmans. $2.50.

It is not always easy to find a book suitable to put into the hand of a sick or afflicted person. This attractive volume, with forty line drawings by the author, combines the qualities of brevity, directness, and illustration in an effort to bring real help to those who cannot maintain longer periods of attention. Nature is heavily drawn upon. The author is pastor of the First Congregational Church in Charlevoix, Michigan.

"Revelation and Religion; Studies in the Theological Interpretation of Religious Types." Herbert H. Farmer. xi, 244 pp. Harper. $3.50.

The author is Norris-Hulse Professor of Divinity in the University of Cambridge, and this book is the first series of the Gifford lectures at Glasgow delivered in 1950. Having found that the history and exposition of religions and religion in general usually did not exhibit a theological, or at least a Christian, treatment, and observing that Christian theologians in the main did not consider it their task to develop this viewpoint, Dr. Farmer took up the work.

In attempting to classify phenomena and experience as "religious," the author sets forth four assumptions: (1) "God has made unique and final revelation of Himself as personal in history through Jesus Christ and through the personal relationship to Himself which that revelation makes possible and calls into being"; (2) "there is underlying all genuinely religious phenomena a common defining essence of some sort, by which they are constituted genuine religious phenomena and distinguished from other phenomena which merely look like religion or are usually closely associated with religion"; (3) "wherever Religion in this sense [i.e., the vital essence of religion] arises in human experience it does so at the point where ultimate reality impinges on the human spirit"; and (4) "whenever religion arises with some degree of spontaneous, creative, living power, it does so because at that point ultimate reality is disclosing itself as personal to man" (pp. 23-28).

The first of these assumptions is developed in terms of the worship-relation to God and His claim upon man in seven specifics, which, as the author proceeds, in turn rule out as non-religious certain phenomena such as animism (contra E. B. Taylor), or even a belief in the survival of the soul after death (p 90). He contends that "normative Christianity" stands apart from all other religious systems, even though it partakes of much of the common ground. The distinction comes in the tendency in other religions for one or another of these seven basics to become dominant, thus distorting the others, and eventually itself because of its unbalance (p. 114). He then takes up a number of types of religion and analyzes them in the light of his criteria. These include "the religion of absolute dependence," "the religion of ideal values," "the religion of introversion," "the religion of obligation," and "eudaemonistc religion."

Subjective elements of religion are discussed in the closing chapters, and these are seen as balanced over against the objective in a tension which exists in the non-Christian, as well as the Christian, systems. All in all this book is a heavy study in philosophical theology engaged in a task of special criticism, and will doubtless find a permanent place in theological literature.

"Great Is the Lord." Robert G. Lee, 160 pp. Revell. $2.00.

This is not just another book of sermons, partly because it is Robert G. Lee, and partly because the seven messages contained in this book are much longer than the average printed sermon. The last one, "Jesus Coming to Earth Again," consists of 10,000 words, and is a powerful and eloquent presentation of this great truth, with its negative and its positive sides, and the signs preceding it. The one after which the book is named is an eloquent sermon on Psalms 48:1, 14 with five points in alliterative form: Axiomatic Assertions, Affirmed Attributes, Astonishing Acts, Available Actuality, and An Ambassadorial Assignment. To those who have heard Dr. Lee preach, this volume will be especially appreciated.

"The World to Come." Isaac Watts. With a biographical sketch of Dr. Watts by S. Maxwell Coder. 448 pp. Moody Press. $4.00.

In this, the latest of the Wycliffe series of Christian classics, we have five discourses on the separate state of souls between death and the resurrection, and thirteen on the world to come. In the latter section most are on Heaven and blessedness, but a few are on Hell and punishment. Dr. Watts penetrates deeply into the subjects he discusses, and although this work was originally published in two volumes in 1739 and 1745, its message is as pertinent today as it was then, even though the language is a bit quaint in parts. His poetic genius is seen in this prose in many places. In speaking of one of his arguments for the eternal duration of the punishments of Hell, Dr. Watts says, "I know this argument is treated with much contempt and derision among those of the moderns who would diminish the evil of sin and shorten the punishment of it; but it is much easier to ridicule it than to answer it" (p. 395).

(Continued on page 55)

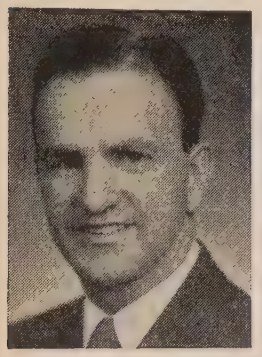
EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

—UNITED ACTION—

Cox New Regional Director Installed

MINNEAPOLIS, Minn.—Rev. Martin W. Cox, director of public relations of Miltonvale Wesleyan College, has been elected director of the Upper Midwest Region of the National Association of Evangelicals with headquarters in Minneapolis.



Martin W. Cox

Mr. Cox was born at Windom, Kansas in 1915 and received his collegiate education at Miltonvale Wesleyan College, the University of Kansas City and the University of Minnesota. He has served as pastor of Wesleyan Methodist churches in Kansas, Missouri and Minnesota and has held a number of important posts in the larger life of his denomination. He has majored in youth work and has served in twenty-one youth camps across the nation. In 1944-46 he was a chaplain in the U. S. Army and saw service in France, Belgium and Germany.

Director Cox assumed his new duties in the Upper Midwest regional office September 1. Glenn D. Anderson, president of the Upper Midwest NAE Regional Board, reports a new spirit of hope and cooperation already being evidenced in the area.

—PRESS—

Fourth Evangelical Press Month Is Set for October

CINCINNATI.—The entire month of October has been designated Evangelical Press Month by the publications affiliated with the Evangelical Press Association.

Announcing the fourth annual observance, EPA President J. Fred Parker declared that editors of periodicals will concentrate their effort in "a nation-wide campaign to make readers aware of the importance of religious publications in the forward march of their church, their home and their personal Christian life." Theme of the month: "A Christian magazine in every home."

Evangelical Press Month this year, as in the past, will be observed simultaneously with the Associated Church Press effort to increase both circulation and actual readership of all Protestant publications during October. Most religious periodicals belong to either ACP or EPA. The simultaneous, yet completely independent, observation by both groups during a single month of each year results in a positive impact being made upon readers of religious papers.

Currently ACP represents 129 periodicals with an estimated readership of 10,500,000 persons. EPA represents just under 100 periodicals with an estimated readership of 2,500,000 evangelicals.

EPA was established in 1947 to promote fellowship and mutual helpfulness among evangelical editors and publishers. Currently there are some 155 members—publications and individuals—in the Association.

Officers of EPA are: J. Fred Parker, editor of *Conquest*, president; Dr. Louis Benes, editor *The Church Herald*, vice-president; Miss Verda Bloomhuff, office editor *United Evangelical Action*, secretary; Mel Larson, managing editor *Youth for Christ* magazine, treasurer; and two directors, Robert D. Higley of The Higley Press and William Petersen, assistant editor *Christian Life* magazine.

EPA sponsors Evangelical Press Service which supplies news, photos and features to member publications.

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—PUBLIC AFFAIRS—

Senate Group to Study USA Religious Freedom

WASHINGTON, D. C.—(RNS)—A Senate subcommittee on constitutional rights is asking the American public to indicate what it believes are "sore spots" in the observance of religious freedom and Church-State separation in this country.

Sen. Thomas C. Hennings, Jr. (D.-Mo.) announced that the subcommittee, of which he is chairman, has prepared a questionnaire to determine the American viewpoint on these matters.

The Senator's office said the questionnaire will go to all persons who request it, to those who desire it, to those who desire to testify at public hearings on the subject, and to those already selected by the committee as witnesss at the hearings. These are tentatively set for the week of Oct. 3.

The questionnaire deals mainly with conflicting interpretations of the freedom of religion clause in the First Amendment to the Constitution. This clause states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

It asks for any knowledge of concrete instances of the denial of rights guaranteed by this part of the first Amendment.

One of the questions asks:

"Do you regard the phrase 'make no law respecting an establishment of religion' as a prohibition against any direct or indirect government aid to churches or religious sects?

"Or do you regard the language as banning preferential treatment of any particular church or religious sect while permitting government aid to religion generally or to the various churches and sects on a non-discriminating basis?"

Another asks if the respondent believes the First Amendment also protects "atheists in propagating a disbelief in religion."

A section of the questionnaire deals with that part of the Fourteenth Amendment which states:

"No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any state deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

The question relating to this provision says:

"Do you consider that the United States Supreme Court is correct in interpreting the religion clause in conjunction with the Fourteenth Amendment as constituting a prohibition against acts by state and local governments as well as against acts by the Federal government?"

Still another question asks:

"Speaking generally and considering the deep emotional nature of religious beliefs, do you feel that the present state of affairs in the United States with respect to rights in the religion clause is: excellent, good, fair, poor?"

Lon Hocker, former president of the St. Louis Bar Association who has been retained to serve as chief counsel for the hearings, said the questionnaire also invites recipients to make such extended comment as they wish.

He said it will enable a subcom-

SERVICE DIRECTORY

National Headquarters
Dr. Henry H. Savage, President
Rev. George L. Ford, Associate Executive Director, 108 N. Main St., 9 Smith Block, Wheaton, Illinois.

World Relief Commission
Mr. Wendell L. Rockey, Executive Director, 536 W. 46th Street, New York 36, New York.

Missions
(Evangelical Foreign Mission Assn.)
Dr. Clyde W. Taylor, Director, 1405 G Street, N. W. Washington 5, D. C.

Purchasing
Mr. W. J. Anderson, Director, 39 Cortlandt Street, New York 7, New York.

Sunday Schools
(National Sunday School Association)
Rev. Clate A. Risley, Executive Secretary, 542 South Dearborn Street, Chicago 5, Illinois.

Radio
(National Religious Broadcasters, Inc.)
Rev. Thomas F. Zimmerman, 528 Norton Street, Springfield, Missouri.

Youth
Mr. Gunnar Hoglund, Chairman, 5927 North Paulina, Chicago, Ill.

Educational Institutions
Dr. Merrill C. Tenney, Chairman, 811 North Main Street, Wheaton, Illinois.

Christian Day Schools
(National Assn. of Christian Schools)
Mr. Mark Fakkema, Secretary, 10201 State Street, Chicago, Illinois.

Evangelical Action
Dr. Frederick C. Fowler, Chairman, 300 East Second St., Duluth 5, Minn.

Evangelism
Dr. Jared F. Gerig, Chairman, 3901 S. Wayne Ave., Ft. Wayne, Ind.

Government Chaplaincies
Dr. Douglas G. Scott, Executive Director, Box 1928, Washington 13, D. C.

Women's Fellowship
Mrs. M. C. Tenney, President, 811 N. Main Street, Wheaton, Illinois.

Laymen's Council
Mr. Kenneth Keyes, Chairman, 234 Biscayne Blvd., Miami, Fla.

Regional Offices
Central—Rev. Mahlon L. Macy, Director, 573 West Douglas Ave., Wichita, Kans.

New England—Rev. George S. McNeill, Director, 9 Park Street, Boston 8, Massachusetts.

Southwest—Dr. Walter L. Penner, Director, 5603 N. Figueroa Street, Los Angeles 42, California.

Upper Mid-West—Rev. Martin Cox, Director, Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

Mid-West—Rev. Charles J. Anderson, Director, 542 South Dearborn Street, Chicago 5, Illinois.

Northwest—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon.

International Relations
Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

mittee to assemble "the cross-section of opinion we desire." Mr. Hocker added that the questionnaire would also make it possible for the subcommittee to select for public testimony a limited number of witnesses representing all the substantial points of view on the subject.

"In a sensitive matter such as religion," Mr. Hocker said, "We do not wish to make the hearings a forum for strained and novel interpretations or for sectarian controversy."

Communist "Brainwashing" Produces Untold Tragedy

CHICAGO—Chinese Communist brainwashing may play a part in producing future psychiatric symptoms in returnees from Korean POW camps, two St. Louis physicians reveal.

They also suggest that because of the intensity of the conflict between ideas absorbed in the camps and American thinking, there may be more psychiatric problems in Korean returnees than in a comparable group from German and Japanese POW camps of World War II.

The desire to avoid just such a conflict may have been the reason some prisoners chose to remain in China, they said.

Drs. Peter S. Santucci and George Winokur, from the department of neuropsychiatry of Washington University School of Medicine, outlined the brainwashing technique and the conflicts it can produce in the July *Archives of Neurology and Psychiatry,* published by the American Medical Association.

"Brainwashing is not merely a method of indoctrination," they said. It is a process which can produce abnormal human behavior through the development of internal conflicts and their accompanying anxiety and confusion.

In brainwashing, prisoners were forced to do certain things, such as sing Communist songs and write pro-Communist statements. When they did not rebel, they were rewarded, usually with extra food. Thus the desirability for this behavior was "reinforced," and the action was more likely to be repeated.

However, if the man did not believe in his statements and activities, internal conflict "inevitably" would result.

A prisoner could solve the conflict in one of three ways. He could outwit his captors by lying. He could refuse to do the bidding of his captors, which would result only in short-lived punishments. Or he could start thinking in favor of his captors, which would result in more rewards and more reinforcement of this behavior.

If he chose the third way, another conflict could occur after his return home, when he would begin to compare American concepts with those ideas absorbed in the prison camp.

Soulwinning Pastor Sits In Canadian Parliament

VANCOUVER, B. C.—(E/P)—A Pentecostal preacher, probably "the busiest preacher in all of Canada," is playing a strategic role in Canadian government affairs. At the same time this busy man successfully pastors a large church and conducts a six-station daily gospel broadcast.

The pastor, Phil Gaglardi, was chosen as a cabinet member by the Prime Minister of British Columbia in 1952. Since then, as Minister of Highways, Gaglardi has lived a double life.

From his office in the government buildings in Victoria, he directs the public works program of an area much larger than Texas and Oklahoma combined, Aside from administrative duties and the regular responsibilities as a member of Parliament, he travels 100,000 miles annually to inspect and oversee the work of the Public Works Department.

The amazing thing, say observers, is that a man can do all this and still successfully pastor a church. He does it by carefully dividing his week: two days at his church and five days at his government post.

Ten years ago Pastor Gaglardi came to the city of Kamloops in the mountainous area of British Columbia. At that time Calvary Temple had twenty-five in Sunday school and eight in the congregation. Today he has the largest congregation in that city of 12,000. During the past year the Sunday school averaged 417, with a peak attendance of 728. The church building has been enlarged five times in the past ten years.

The soulwinning pastor sings gospel solos on all of his radio broadcasts, which are heard each day over five stations in British Columbia and one in the Yukon Territory.

Congressmen to Push Silent Prayers at UN

WASHINGTON, D. C.—(RNS)—Rep. Brooks Hays (D.-Ark.) says he will propose that every session of the U.N. General Assembly that begins Sept. 20 be opened by a moment of silent prayer. He will be a member of the American delegation.

Only the initial session of the assembly now opens with a minute of "meditation" by the delegates. No formal prayers are offered.

Mr. Hays, a prominent Southern Baptist layman, said he does not believe formal prayers would be successful at the U.N. because of the diversity of religious faiths represented.

But he added he will suggest to Secretary-General Dag Hammarsjkold that a daily "silent prayer" would be a workable compromise that should not be objectionable, even to those delegates who do not desire to pray.

Mr. Hays is co-author of the resolution that established a Prayer Room for the first time in the United States Capitol here. The U.N. has had a meditation and prayer room for several years.

N. H. House Defeats Private School Aid

CONCORD, N. H.—(RNS)—The New Hampshire House rejected, 201-123, a bill providing for the setting up of a $10,000,000 state fund from which private and parochial schools and colleges could borrow money at reduced rates to finance construction projects.

Sponsors of the measure, approved earlier by the Senate, said state backing of private school building bonds would save these educational institutions an estimated $200,000 a year by cutting in half the present four per cent interest rate.

Opponents argued successfully in the lower chamber that it was "unfair for private schools to save money at the expense of the state." They said state efforts should go, instead, to aid public schools.

Minnesotans Favor Prayer At Graduation Exercises

MINNEAPOLIS, Minn.—(RNS)—More than four out of every five adult Minnesotans beileve that clergymen should offer prayers at public high school graduation programs, according to a survey by the Minnesota Poll, a service of the *Minneapolis Tribune.*

The survey was made after controversy over whether prayers should be given at the Beardsley, Minn., high school commencement exercises led to cancellation of the program. (*Action,* July 15).

Congress Continues Refugee Relief Act

WASHINGTON, D.C.—Congress adjourned without enacting any of the amendments aimed at easing the 1953 Refugee Relief Act recommended by President Eisenhower and urged by some religious agencies concerned with speeding the flow of prospective immigrants to the USA.

It appeared doubtful that the amendments could be pushed through Congress at its next session which begins in January.

Omaha Adopts a Clean Literature Ordinance

OMAHA, Neb.—(RNS)—A clean literature ordinance with teeth in it was passed unanimously by the City Council.

The new law makes it unlawful to sell any "comic book, magazine or other publication which, read as a whole, is of an obscene nature."

It also prohibits the furnishing to youths under eighteen of any publication which depicts by drawings a list of twenty-seven crimes or incidents "inducing disgust or horror."

The ordinance, which penalizes offending distributors as well as retailers, bans accounts of crimes ranging from mayhem to bigamy. It bans stories dealing with the killing of human beings, sexual perversion, cannibalism and sexual indecency.

The penalty is a fine of $500 and/or six months imprisonment.

—SUNDAY SCHOOL—

Education Commission To Meet in Providence

CHICAGO.—The Commission on Christian Education and Research of the National Sunday School Association will meet for two days prior to the convention in Providence. Their first session will be October 24, 2:00 p.m., in Parlor D of the Sheraton-Biltmore Hotel.

This Commission is made up of professors of Christian Education now teaching in this field in Christian colleges and seminaries. Their research work is invaluable to future progress in Christian education as it relates to the Sunday School Movement.

Rev. Milford Sholund, recently of Trinity Seminary and newly appointed as Director of Research for the Gospel Light Press, is chairman of this important Commission.

All professors of Christian Education in accredited schools who can sign the doctrinal statement of the NSSA are invited to become members of the Commission and to attend these sessions in Providence.

Teacher Training Plans Twin Meets

BUFFALO, N. Y.—Rev. D. K. Reisinger, acting president of the Evangelical Teacher Training Association, says, "In conjunction with the NSSA's Twin National Sunday School Conventions this year the Evangelical Teacher Training Association (ETTA) is planning a meeting for all their school representatives the day prior to each convention."

In Spokane, Wash., the group will meet at the Davenport Hotel for breakfast at 8:00 a.m. in the Elizabethan Room and then adjourn to the Coronet Room for business session on Wednesday, October 5.

In Providence they will meet all day Tuesday, October 25 in Parlor C of the Sheraton-Biltmore Hotel.

Oklahoma Association Announces State Board

ENID, Okla.—The recently organized Oklahoma State Sunday School Association has announced a new fifteen-member State Board composed of the following, Chairman, Rev. Clarence E. Fast, Mennonite Brethren; Vice-chairman, Major John R. Davis, Salvation Army; Secretary, Rev. C. R. Woodrow, Free Methodist; Treasurer, Rev. Robert D. Hughes, Wesleyan Methodist; Mr. Wendell Lillenas, Nazarene; Rev. Ray C. Leffler, Friends; Rev. Robert E. Rill, IFCA; Rev. N. R. Smith, Free Will Baptist; Rev. Stuart Douglas, Assembly of God; Rev. C. E. Means, Pentecostal Holiness; Mr. Charles Sowles, Church of Christ; Rev. Fred Johnson, Free Methodist; Rev. Glenn McMurphy, Wesleyan Methodist; Rev. John H. West, Free Will Baptist.

The next State Convention will be held in Oklahoma City, March 8 and 9.

Fourth Annual Meet Set for Los Angeles

LOS ANGELES. — Two big days, September 29, and 30, have been designated by the Greater Los Angeles Sunday School Association for their fourth annual local convention. The facilities of the Angelus Temple, 1100 Glendale Blvd., will be used for the sessions. The opening session will take place a 2 p.m. on Thursday, the 29th.

The featured speaker will be Dr. Lee Roberson, pastor of the world's largest Sunday School at Highland Park Baptist Church at Chattanooga, Tenn., with an enrollment of over 12,000. Other nationally-known Sunday School specialists will complete the list of speakers: Dr. Henrietta Mears, editor-

National Sunday School Week to Be Observed

CHICAGO.—"Forward Now Through the Sunday School" is the theme for National Sunday School Week, September 25—October 2.

In announcing the annual observance, NSSA's Secretary, Clate A. Risley said, "Sunday school has been on the forward march for several years now and NSSA intends to keep it marching."

Suggestions for the week sent out by the national office include:

Sunday, September 25—*Sunday School Hour*—Promotion Day. Sunday School Superintendent introduce idea of National Sunday School Week and announce the activities of the week. *Morning Worship*—Pastor's message emphasizing importance of the Sunday School. *Young People's Hour*—Panel—"The Place and Purpose of the Sunday School." *Evening Service*—Testimonies by several, "What Sunday School Means to Me."

Monday, Tuesday, September 26, 27—*Forward now through visitation.* Now is an excellent time to initiate the fall canvass, to reaffirm interest in contacting absentees and visitors and to secure new prospects.

Wednesday, September 28—*Forward now in prayer.* Pray for your local Sunday school, your denomination's Sunday schools, the Sunday schools of your city and state and for the Sunday schools of our nation.

Thursday, September 29—*Forward now through Worker's Training.* It's time to begin your fall training program.

Friday, September 30—*Parent Teacher's Night.*

Saturday, October 1—*Family Day.*

Sunday, October 2—*Forward now on Rally Day.* Plan a dedication service for the workers. On one of these two Sundays it is suggested that in some service a special offering be taken and designated for the work of the National Sunday School Association.

A beautiful two color church bulletin depicting a family going forward with the Bible as their foundation, has been prepared to help every church celebrate the week ($1.25 per hundred). It is recommended they be used on September 25th, the first Sunday of the Week.

There are two new Sunday school tracts on the market. One, "Three Reasons Why I Believe in the Sunday School," by Lee Roberson has been developed by NSSA. It sells for 75c a hundred or $6 a thousand.

The other published by the American Tract Society is entitled, "Why Go to Sunday School?" and is written by Clate A. Risley of NSSA. It sells for 50c a hundred and should be ordered from their New York office—21 W. 46th St., N.Y. 36.

All other supplies and materials should be ordered from the National Sunday School Association, 542 S. Dearborn St., Chicago 5, Ill.

in-chief of the Gospel Light Press; Rev. Sherman Williams, Jr., head of the Convention Department, Scripture Press; Rev. Dean Dalton, Curriculum consultant, Baptist Publications, Denver; and other local Sunday School workers.

Preliminary releases on details of the program reveal a thorough and comprehensive survey of practically every area of Sunday School activity with a session for every worker. Special departments for superintendents and teachers, with workshops on a variety of subjects, and inspirational addresses will stimulate every worker to new achievements in his local Sunday School work.

—RADIO - TV—

Baptists Are Considering World Radio-TV Project

LONDON.—(E/P)—One of the many proposals made at the recent Baptist World Alliance meeting here envisioned a world-wide project for the exchange of information and technical assistance in the use of radio and TV in evangelism and education.

Sponsor of the ambitious program was Rev. Paul Stevens, director of the Radio and Television Commission of the Southern Baptist Convention. He is already working on some phases of the project.

Purpose behind the plan, according to Stevens, is "to reach behind the iron curtain by means of spiritual broadcasts, via radio. It is hoped this will be accomplished in forming a pool of material, equipment and technical information. Specifically, it is hoped that radio tapes and TV films will be stockpiled for use by various Christian denominations throughout the world.

"Other aspects of the plan include the furnishing of religious information and material to established radio stations now beaming programs to the peoples behind the iron and bamboo curtains; the extensive study of modern radio and TV techniques, particularly in regard to script writing and production methods; and the exchange of technical information and program methods between religious groups and their respective mass media specialists."

Pentecostals Inaugurate World-Wide Radio Station

TANGIER.—(RNS)—Station IBRA, first international radio broadcasting unit of the Swedish Pentecostal Church, began operations here. Dr. Lewi Petrus of Stockholm, leader of the Swedish Pentecostal movement, came from Stockholm to inaugurate the new service.

For the first two months, IBRA will transmit four 45-minute programs daily. They will be beamed to northern Europe over three channels in eight languages—Swedish, Norwegian, Danish, Finnish, German, French, Dutch and English. The programs, pre-recorded in Stockholm and flown here, consist of religious services, classical music and talks on cultural and other topics.

In October, the station will begin broadcasting to Spain, Portugal and North Africa, utilizing four additional languages.

The project, which has cost some $200,000 so far, was financed by contributions from Pentecostalist and other groups and individuals in the United States and through the formation of an international society called the IBRA Radio Federation.

The latter was set up after the Swedish State Foreign Currency Control Board refused to permit the export from Sweden of funds necessary to build and operate the Tangier station. Some $400,000 had been collected for this purpose by the Pentecostalists when the money-export ban was imposed last December.

However, Swedish law permits individuals to send out of the country money designated as membership fees in an international organization, and under this loophole Swedish Pentecostalists and others interested in the movement may contribute from $4 to $100 a year to the Federation. Contributors received a quarterly magazine listing IBRA's programs for a coming three-month period.

Location of the station in Tangier was decided upon after the Swedish government refused to license earlier proposals by the Pentecostalists for either a short-wave religious broadcasting station in Sweden or a "radio ship" operating in the Baltic Sea.

The proposals, in turn, followed rejection by the Swedish Radio Corporation of repeated requests by the denomination for the allocation of more time over the national radio network for Pentecostal services and religious programs. The Pentecostalists are permitted three broadcasts a year.

Bible Reading on TV Stations Daily

NEW YORK.—(E/P)—Bible readings by top television talent and well-known business executives are being offered to Du Mont stations throughout the country. A series of twenty-four films running from five to seven minutes and designed to open and close telecasting days have been prepared for use with the new Electronicam device patented by Du Mont Laboratories.

First station to subscribe to the new service was WABD, New York, followed by WTTG in Washington. Others have indicated their interest also.

—EDUCATION—

Northwestern Schools Complete Name Change

MINNEAPOLIS, Minn.—Dr. Richard A. Elvee, president of Northwestern Schools, has announced that the Schools have been renamed as Northwestern College. The change was voted by the Board of Directors to more accurately describe the nature and academic standing of the institution.

The school was founded in 1902 as a Bible Institute, by the late prominent Minneapolis churchman, Dr. William Bell Riley. In 1935 a theological seminary was added and in 1942 a college of liberal arts was founded. Several years ago the Bible Institute was discontinued and a Bible college begun. And now, because the school is entirely collegiate and post-graduate in nature, the name has been changed for better identification.

To be known as Northwestern College, the full corporate name will be: "Northwestern College—Bible College, College of Liberal Arts, Theological Seminary."

Rockmont to Become Liberal Arts School

DENVER, Colo.—Rockmont College, successor to the Denver Bible Institute, which moved to Longmont, Colorado in August, 1954, has announced that beginning with September it will become a liberal arts college. Rev. A. H. Yetter continues as acting president.

Evangel College Opens On Springfield Campus

SPRINGFIELD, Mo.—Dedication and inauguration ceremonies were held at Evangel College, new Assemblies of God liberal arts school, September 8.

Congressman Dewey Short of the Seventh Congressional District of Missouri, was the inaugural speaker at which time Rev. Klaude Kendrick, Texas educator, became the college's first president.

In conjunction with the inaugural ceremonies, the first convocation was held with Rev. Charles W. H. Scott bringing the message. Officials and staff members of the school were presented to the public during the service.

Grounds of the college were dedicated Thursday evening with Rev. Ralph M. Riggs, general superintendent of the Assemblies of God speaking.

Land and buildings for Evangel College were received by the Assemblies of God as a grant from the U.S. Government after O'Reilly General Hospital was closed. The ready-made campus contains approximately sixty acres of land, some seventy buildings and beautifully landscaped grounds.

Christian Day Schools Ask Church Support

LYNDEN, Wash.—(RNS)—More financial support of Christian day schools by churches was urged in a statement adopted at the 35th annual convention here of the National Union of Christian Schools.

The Union represents 177 private schools, with a total enrolment of more than 33,000, controlled by parents of the Calvinistic faith, mostly members of the Christian Reformed Church. The schools are operated by societies organized independently of churches.

The responsibility of churches regarding Christian schools, the statement said, is to "give financial aid . . . to parents who cannot pay all of a reasonable tuition."

The churches should also afford their members, the statement continued, an opportunity "to express their conviction through freewill offerings and other methods."

It warned that the cost of tuition is becoming increasingly burdensome to the average family and consequently "church financial support has

become indispensable and must be increased."

The meeting was attended by 500 delegates and visitors from thirteen states and Canada.

Its theme, "Educating for Christian Living," was discussed by teachers, administrators, board members and ministers.

Jacob Van't Hof of Grand Rapids, Mich., was re-elected president of the Union. Harold Camping of Alameda, Calif., was named vice-president.

LAYMEN

"Full Gospel" Business Men's Fellowship Grows

DENVER, Colo.—From the opening breakfast at the Shirley Savoy Hotel to the closing banquet in the Mammoth Gardens here the 1955 International Convention of the Full Gospel Business Men's Fellowship was marked by great audiences and the presence of the Holy Spirit.

Evening mass meetings addressed by Velmer Gardner, Gayle Jackson, Slim Boatright, G. H. Montgomery and Oral Roberts drew approximately 6,000 persons each evening. Amazing testimonies by business men in all walks of life marked the day sessions in which plans were laid for the development of local and regional groups in all parts of the nation and around the world. Phenomenal progress was reported in the Board of Directors meetings several afternoons during the convention.

All officers and directors whose terms expired were reelected. Three new directors were chosen: Ben O. Smart, Texico, New Mexico; Clayton E. Sonmore, Minneapolis, Minnesota; and Andrew C. SoRelle, Houston, Texas.

Director C. C. Ford, Denver, Colorado, was made a vice-president and also chairman of the newly established Finance Committee. Other members of the finance committee were named as follows: Miner Arganbright, Earl Draper, Harold G. Kabisch, and Demos Shakarian.

Vice-President Earl Draper, Fresno, California, was made Executive Vice-President, and Director Henry Krause, Hutchinson, Kansas became Chairman of the Board of Directors.

It was voted that the editor and publisher of *Full Gospel Men's Voice* move his office from Watsonville, California, to the Los Angeles area and that the office of the Secretary and Treasurer be moved to the same location thus forming an International Headquarters. This location already has been chosen at 152 E. Garvey Blvd., Monterey Park, California.

The Fellowship emblem, originated by commercial artist Harold A. Johnson, Puyallup, Washington, and donated to the Fellowship, was officially adopted. Earl L. Prickett, president of the Philadelphia Chapter, donated dies for making metal emblems for auto license plates and also large road signs. This emblem will be widely used in many forms.

The Full Gospel Women's Auxiliary made tentative plans for officers: Mrs. Demos Shakarian, president; Mrs. John I. Easterly, executive vice-president; and Mrs. Harold G. Kabisch, secretary. The Full Gospel Young People's Auxiliary made tentative plans for officers: Richard Shakarian, president; Jack Shaw, executive vice-president; and Harold Sala, secretary. The International Treasurer of the FGBMF would serve as treasurer for both auxiliaries. Acceptance of these two auxiliaries will have to be officially approved by International before they are affiliated with the Fellowship.

The next convention is to be held at Minneapolis, Minnesota, June 25-30, 1956. Clayton E. Sonmore will be chairman of the convention committee.

HUGE CROWD AT LAYMEN'S BANQUET IN DENVER

The International Convention of the Full Gospel Men's Fellowship was concluded with a huge banquet in Mammoth Gardens. More than 1,600 persons, were seated in the arena and on the speakers' platform. An additional 4,400 were estimated to have crowded into the tiers of seats and standing space, and another 2,000 were unable to get in. (See "Laymen").

Apply Christianity to Life, Says Eisenhower

SEATTLE, Wash.—(RNS)—Application of Christianity to everyday affairs is the only practical hope of the world, President Eisenhower said in a message to the 20th anniversary conference of International Christian Leadership, Inc. here, wishing it success.

"The result will be fresh vigor in the international effort to build a firm and just peace within the brotherhood of men under the Fatherhood of God," the President said.

The conference was attended by some 300 delegates and visitors from the United States, Canada, Mexico, Germany, the Netherlands and the Philippines.

John W. Young, Barrington, R.I., industrialist, told the meeting that America, in its role of world leadership, must "not only share her riches and technical knowledge—which has been done liberally—but must pass on the source of the nation's strength, Almighty God, so that other countries may rise to our standard of living and maintain it."

"And so long as we kneel humbly in obedience to God," he said, "we need not be afraid of anything in the world."

Judge Matthew W. Hill of the Washington State Supreme Court warned that Americans "cannot be mere spectators in today's world."

"What we say, think and do are important to our lives and the world," he said, "but we need strong minds and hearts, a great faith in Jesus Christ, and willing hands. These are requisites of Christian leadership."

Another speaker was Dr. J. Edwin Orr, Los Angeles evangelist, who organized the Hollywood Christian Guild that now comprises 150 members of the Screen Actors Guild and other motion picture unions.

He declared that "Hollywood is no more sinful than any other city, its sins are just more highly publicized."

"Movie actors are like everyone else," the evangelist said. "But everything they do is widely publicized."

The conference also was addressed by Corrie ten Boom of the Netherlands who was held in a German concentration camp during World War II because she and members of her family, most of whom died in the camp, sought to save Jews from being exterminated by the Nazis.

Her days in the camp, Miss ten Boom said, taught her that "the light of Jesus Christ is stronger than the deepest darkness."

International Christian Leadership, Inc. was formed in 1936 to instill Christian ethics in governmental business and other leaders "as a means of achieving world peace." One of its major activities is sponsorship of breakfast prayer meetings of key men and women in various parts of the world.

EVANGELISM

Graham Headquarters Stays in Minneapolis

MINNEAPOLIS, Minn.—The international headquarters of evangelist Billy Graham will remain in Minneapolis.

Reports that it would be moved to Washington, D.C., are incorrect, George M. Wilson, business manager and

secretary-treasurer of the Billy Graham Evangelistic Association, said.

The association, however, is thinking of opening a small central office in Washington for members of Mr. Graham's team, most of whom now live along the East coast, Mr. Wilson said. Such an office—little used—previously had been at Dallas, Tex.

But the big main headquarters which processes the mail that comes to Mr. Graham from around the world will stay at 1620 Harmon place in Minneapolis, Mr. Wilson said.

It has a staff of some 125 persons at its three-story headquarters here.

"The name Minneapolis is established with listeners to Mr. Graham's program on 900 radio stations across the nation," Mr. Wilson pointed out. "We have too much involved here to move."

Minneapolis, he noted, is centrally located geographically and convenient for mail from both coasts.

As many as 25,000 letters have come to Mr. Graham's headquarters here in a single week.

—INTER - CHURCH—

Church Membership at Record of 97,482,611

NEW YORK—(RNS)—Church membership in the United States climbed to a record 97,482,611 in 1954, a gain of 2,639,766 over the previous year.

A total of 60.3 per cent of Americans —or slightly better than six out of every ten persons—are now members of religious bodies. Percentage-wise the church membership gain was 2.8 over 1953 as compared with a U.S. population gain in the same period of 1.7 per cent.

Furthermore, Americans are donating money for religious purposes as never before, there are more churches than ever, with new construction breaking all previous records, churches are staffed by the greatest number of ministers in history, and Sunday school membership is at an all-time high.

The statistics are from the *Yearbook of American Churches* for 1956, scheduled for publication on Sept. 15.

Dr. Benson Y. Landis, yearbook editor, said the figures show that "people are interested in religion to an unprecedented degree in modern times."

"The awesome destructive power of atomic energy may have something to do with it," he said. "But beyond ascribing membership increases to such known factors as unusually high birthrates, accelerated evangelism on the part of the churches and shifting population trends from city to suburbs, it is difficult to point to causes."

According to the yearbook, Protestants now number 57,124,142; Roman Catholics, 32,403,332; Jews, 5,500,000; Eastern Orthodox 2,024,319; Old Catholics and Polish National Catholics 367,918; and Buddhists, 63,000.

The relative strength of Protestant and Catholic groups has remained "virtually the same" for more than 50 years, the yearbook said.

In 1940 Protestants made up 28.7 per cent of the population, Catholics, 16.1. Last year Protestant churches had 35.3 of the population and Catholic churches 20 per cent.

In the last year Catholics have gained 2.9 and Protestants 2.3 per cent.

Although the yearbook includes figures from 254 religious bodies, the division in American Christianity is not as wide as the number indicates. According to the tabulations, 98.4 per cent of all church members are concentrated in 81 groups. There are eighteen bodies with more than 1,000,000 members.

About 85 per cent of Protestants are included within nine general denominational families. Baptists, divided among 26 bodies, number 18,448,621. Methodists in 21 denominations are second, with 11,680,002.

Largest single Protestant body is The Methodist Church, with 9,202,728 members. The Southern Baptist Convention, with 8,163,562, is second and the National Baptist Convention, USA, Inc., with 4,557,416, third.

The yearbook said 32,000,000 persons had joined American churches since 1940. This was three times as many as had become members in the previous fifteen-year period.

Present growth of the churches is the continuation of a long-term trend. One hundred years ago, the yearbook noted, less than 20 per cent of Americans held church membership.

(Continued on page 40)

"my family will have what I was denied"

One pastor told us of the difficulties of his youth—his mother's struggle to raise their large family after his father died leaving no insurance. Another minister saw the same thing happen to his relatives. Every clergyman knows of individuals in his congregation left destitute . . . people in the kind of serious trouble that could have been avoided if their parents had made life insurance provisions for them. All young fathers would like to see that their families have what they, perhaps, were denied. And it's so easy to take the necessary steps through the Ministers Life "Young Men's" Policy.

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DESPERATELY NEEDED BY MILLIONS OVERSEAS

World Relief Commission Expands Ministry To Meet Crisis

It is now ten years since the end of World War II. Yet throughout Europe individuals and families whose lives were disrupted by war continue to suffer. The needs of war orphans will continue until these children are grown and can care for themselves. The needs of widowed mothers, disabled men, displaced persons will present an agonizing plea for help.

Since World War II—Millions More In Need

Since World War II, the Korean war, the war in Indo-China, the recent earthquakes in Greece, floods and famines in other parts of the world have added millions of names to the list of sufferers throughout the world.

The World Relief Commission was established by the National Association of Evangelicals in 1945 to give *Christian* relief to the world's needy. With each gift of food or clothing goes a Gospel testimony—a Scripture portion or tract. All of our distribution of food and clothing overseas is supervised by faithful evangelical representatives.

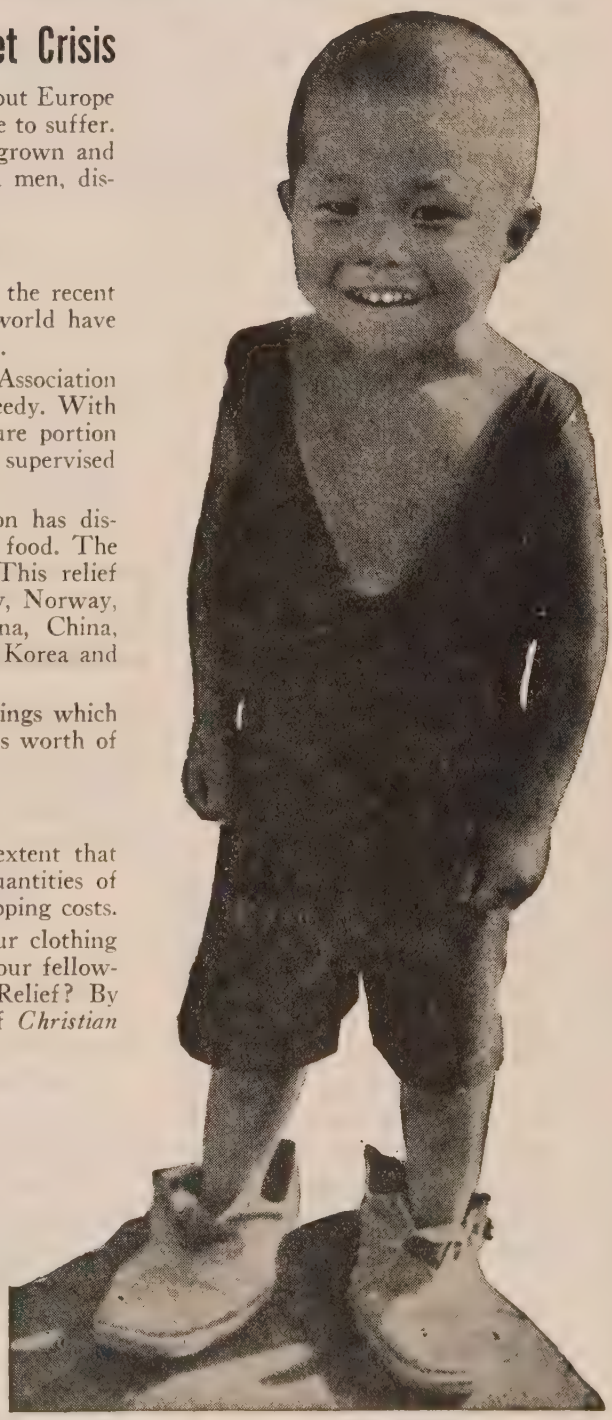
In the ten years of its ministry, the World Relief Commission has distributed 4,021,554 pounds of clothing and $338,910.72 worth of food. The total value of all relief given in this period is $6,490,930.40. This relief has been distributed to needy people in Austria, Finland, Hungary, Norway, Belgium, France, Poland, Germany, Rumania, Italy, Indo-China, China, Czechoslovakia, Greece, Japan, Trans-Jordan, England, Holland, Korea and the Philippines.

The gratitude of the recipients of this relief, the spiritual blessings which result, the lives which have been saved all attest to the tremendous worth of this program.

Christian Friends Play Vital Role In Relief

The ministry of World Relief can only be continued to the extent that Christian friends support it—by continuing to send increasing quantities of good used clothing and money for food packages, packing and shipping costs.

Will you take an active part in Christian relief by sending your clothing and your gifts today? Will you interest your friends, neighbors, your fellow-Churchmembers in sending their discarded clothing to World Relief? By doing so, you will be making a vital contribution to the cause of *Christian* world relief.



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Since 1952, there has been a marked acceleration in the race for supremacy among the nations of East and West. Apostasy in the spiritual realm is on the increase. For millions the future is bewildering. It is a day of confusion and fear.

To declare God's message for the present hour, the second International Congress on Prophecy will meet November 6-13 this year, again at Calvary Baptist Church, New York.

Under the leadership of Dr. V. R. Edman, president of Wheaton College, outstanding Bible scholars have been invited to give fresh interpretation of God's plan for this atomic age:

Dr. William Culbertson
Dr. Alva J. McClain
Dr. Wilbur M. Smith
Judge W. R. Wallace
Dr. William F. Kerr
Dr. E. Schuyler English
Rev. Herman B. Centz
Dr. M. R. De Haan
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Inter-Church

(Continued from page 38)

Other tables in the yearbook showed:

A total of 37,623,530 enrolled in Sunday or Sabbath schools, a 6.3 per cent gain in a year. Of this number, 2,970,614, or almost a quarter million more than the year before, are church school teachers and officers.

An increase of 5,697 places of worship, bringing the 1954 figure to 300,056.

At least 213,167 clergymen are in charge of local churches compared to the previous year's 207,618. These figures are incomplete, coming from only 219 religious clergymen, including 341,422 ordained clergymen, including those retired and those engaged in non-pastoral work.

A boom in church construction. Places of worship valued at $588,000,000 were built in 1954, passing the half million dollar mark for the first time, and up 25 per cent over the previous high of 1953.

An average per capita contribution of $45.36 in Protestant and Eastern Orthodox churches. The yearbook reported the total Protestant and Orthodox giving at $1,537,132,309, an 8.5 per cent increase. Figures were not available for Catholic churches and certain other bodies, but the grand total of church giving was estimated at more than $2,000,000,000 last year.

WCC Central Committee Encourages Red Relations

DAVOS, Switzerland—The ninety-member Central Committee of the World Council of Churches, meeting here, was reminded that the Council is under obligation to maintain fraternal contacts between Churches in different political environments including Communist lands.

Dr. W. A. Visser 't Hooft, the Council's general secretary, told the committee that by such contacts "we make our own specific contribution to international understanding and the maintenance of peace."

He said this obligation had been imposed upon the Council by its Second Assembly which met at Evanston, Ill., last August.

Full and free relationships between member communions of the World Council of Churches and Christian bodies in the Soviet Union were urged by the policy-making Committee. The committee's appeal was made in a 2,000 word letter to Moscow Patriarch Alexei and the Holy Synod of the Russian Orthodox Church. In its reply, the Central Committee said that it desired friendly relations between World Council and Russian Churches "that we may be strengthened in one another each of us by the other's faith."

The letter made it absolutely clear that the attainment of peace was a major World Council concern. In this

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connection, it cited the committee's adoption of a peace statement at its meeting here. The statement proposed the reduction of armaments under international inspection and the development of "methods for peaceful change to rectify existing injustices." Prepared by the Commission of the Churches on International Affairs (*Action,* August 15) it also urged the use of atomic energy "solely for positive and constructive purposes." The letter reviewed the World Council's work in international relations and for peace over the years.

For the first time the WCC Committee will meet in a Communist country next year. The committee voted here to accept an invitation to hold its next sessions July 28-Aug. 5, 1956, in or near Budapest, Hungary.

"Red" Bishop John Peter of the Hungarian Reformed Church, strongly under fire at Evanston, spoke on behalf of the Protestant Churches in his country, which extended the invitation. Peter said the committee's decision was a "powerful demonstration of the unity of the World Council and of Christian Churches despite all divisions." The Hungarian churchman declared that the Churches, by such demonstrations of unity, had contributed to the easing of international tensions.

Two applications for membership in the World Council were approved at Davos. They came from the National Baptist Convention of America in the United States and the Evangelical Lutheran Church of Silesia in Czechoslovakia.

The National Baptist Convention of America, with a membership of about 3,000,000 is the second largest Negro Baptist Church in the United States. The larger body, the National Baptist Convention, Inc., is already a World Council member.

The Evangelical Lutheran Church of Silesia is of the Augsburgian Confession and has a membership of about 50,000. Its application was supported by "Red" Prof. Joseph L. Hromadka, who was also under fire at Evanston. He said it was endorsed by the Ecumenical Council of Churches of Czechoslovakia.

Dr. Franklin Clark Fry, New York, president of the United Lutheran Church in America, reported increased interest in the work of the World Council since the 1954 Evanston Assembly. He is chairman of the Central Committee.

Dr. Fry said interest had been accelerated not only in member Churches but in Churches—Orthodox, Protestant and Roman Catholic—which do not belong to the ecumenical body.

"Martin Luther" Film Is Available for Churches

NEW YORK.—"Martin Luther," the widely-heralded motion picture which tells the story of the Reformation, will be available this fall in 16-mm. form for churches, schools, libraries and organizations, it is announced in New York by Robert E. A. Lee, executive secretary of the Lutheran Church Productions, Inc.

The distribution plan is termed by Lee as the "most comprehensive non-theatrical circulation ever launched"

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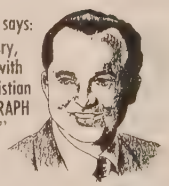

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Bible Mastery Month Is to Feature Titus

SEATTLE, Wash.—The twenty-sixth observance of "Bible Mastery Month" will occur in October this year. Bible Mastery Month began in the Presbytery of Seattle and has spread across the nation, with readers in every state. Last year there were readers in five provinces of Canada and fourteen foreign countries. It is officially promoted by denominations and individual churches. Thousands of people join in the reading. Last year those who participated were members of forty-one denominations.

Titus is the book chosen for October 1955. From pulpits around the world, people will be challenged to read the three short chapters of this book daily, and many sermons during October will be based on the book. Multitudes will carry with them in pocket or purse the small scripture portion containing Titus made available by the American Bible Society.

A four page leaflet, a committal card, and a Bible book mark may be secured without charge upon request by enclosing a stamped addressed envelope. Quantities of this material may be obtained at a minimum cost for use by denominations, churches, Bible classes, Sunday Schools or for individuals. For further information, write to Charles Hoffmeister, 3601 California Avenue, Seattle 16, Washington.

"Dial-a-Prayer" Service Growing

NEW YORK—(RNS)—"Dial-a-prayer" inspirational services have proved so popular they are being operated in an increasing number of cities by churches and YMCA's.

The latest groups to launch such a telephone service are Central Church of Christ in Nashville, Tenn., and First Presbyterian church at Orlando, Fla.

The Orlando church heard about a similar installation at Hitchcock Memorial (Presbyterian) church in Scarsdale, N.Y. The Nashville congregation undertook the service as a result of the success of a similar one at Central Church of Christ in Houston, Tex.

Churches or YMCA's also are furnishing the recorded messages in Chicago, Baltimore, Los Angeles, New York and Paterson, N.J.

The machine that makes the service possible is the Automatic Answering and Announcing Set developed by the Bell Telephone System. It is similar to the device—in service for many years—that has enabled people to get time signals, weather reports, baseball scores and other information simply by dialing the proper number.

About the size and shape of a portable TV set, the machine contains mechanisms for tape-recording a message of up to several minutes in length. This is placed into position and the unit plugged into the telephone switch so that when the number is called the message is repeated to the caller.

Most church groups using the device change the recorded message daily. Some of them offer a prayer for the day. Others give the caller a short Bible quotation and brief spiritual comment in connection with the Scriptural passage.

The real pioneer of the dial-a-prayer idea, however, was St. Paul's House in New York, an interdenominational mission, which has been offering a personal telephone inspirational service since Dec. 29, 1939. Although it took on three of the answering devices in June, 1953, St. Paul's uses them only in the midnight-to-morning hours. At other times, a staff of six persons is always on hand to give callers a prayer.

St. Paul's House was founded by the late evangelically-minded Rev. J. J. D. ("Daddy") Hall, an Episcopal minister popularly known as "the Bishop of Wall Street" because he preached daily to noon-hour crowds from the steps of the old Sub-Treasury building in New York's financial district.

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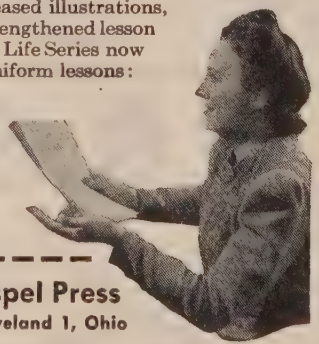

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REFORM

Many USA Newspapers Eliminate Liquor Ads

PITTSBURGH, Pa.—The Committee Against Liquor Advertising of the National Temperance and Prohibition Council has completed a survey of the daily newspapers of the United States to find the number that accept no advertisements of alcoholic beverages and papers that accept no liquor advertisements but do accept wine or beer advertisements, or both.

The Committee found the number of totally dry dailies in the United States to be 190. The number partially dry, 324, as follows: Dry on liquor and wine 107; dry on liquor only 135. This makes a total of 432 dry on liquor only. Of the states with the largest number of dry dailies Pennsylvania heads the list with 24; Texas comes next with 19; New York follows with 17; Illinois, with 14; Iowa and Kansas, 13 each; North Carolina, 12.

The total, number of completely dry newspapers as of 1955 in the United States, is 2,121. In addition to those totally dry, 742 are dry on liquor and wine only and 703 are dry on liquor only. The total number dry on liquor only is 3,566.

DENOMINATIONS

250th Anniversary of First USA Presbytery

PHILADELPHIA—(R N S)—Plans for celebrations next spring to mark the 250th anniversary of the first American presbytery were announced here by a special committee of the General Assembly, Presbyterian Church in the USA.

The first presbytery was organized here in 1706 under the leadership of Rev. Francis Mackemie.

The committee called upon the Church's presbyteries and congregations throughout the country to begin preparations for the anniversary

The observance will be climaxed by a series of special events at the annual meeting of the General Assembly here, May 24-30.

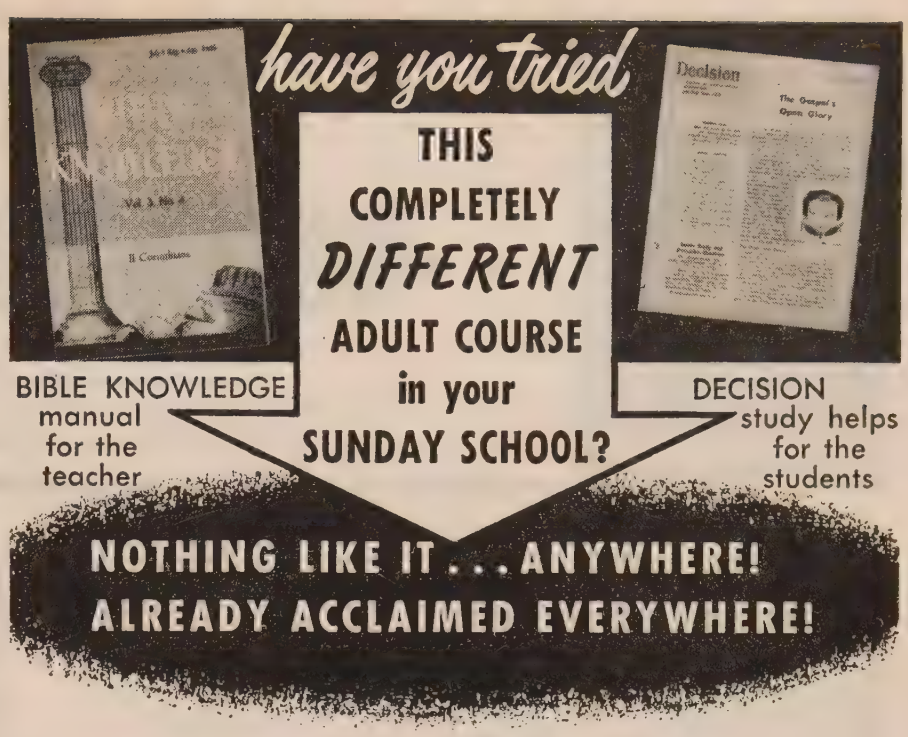
Lutheran Group Rejects Affiliation With ULCA

KIMBALLTON, Iowa.—(RNS)—A proposal that the American Evangelical Lutheran Church become a constituent synod of the United Lutheran Church in America fell short of the two-thirds vote required for approval at the AELC's annual convention here.

The vote was 157 to 124 in favor of joining the ULCA, largest Lutheran body in the nation. A total of 190 votes was required for approval.

Had the two-thirds majority been reached, the AELC would have had to vote on the proposal again next year since approval at two consecutive conventions is required.

Following defeat of the proposal the convention voted, by an over-whelming majority, to accept an invitation by the United Lutheran Church of America and the Augustana Lutheran



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Church to participate in discussions regarding organic union of all Lutheran bodies.

The merger talks between the AELC and the ULCA were considered the most advanced of various unity moves currently in progress among United States Lutheran Church bodies.

According to the affiliation project, the AELC which is of Danish background, would have had the status of a linguistic synod within the ULCA, with its membership overlapping that of other synods without regard to geographical boundaries. This type of organization already exists among some of the ULCA's 32 synods.

Eckman Heads EFCA Ministerial Meeting

WINONA LAKE, Ind.—Rev. Willard Eckman of Holdredge, Neb., was elected president of the Ministerial Association of The Evangelical Free Church of America, at the 61st annual conference of the Association here. Other officers are: Rev. Leonard Hagstrom of Minneapolis, secretary; Rev. Arthur Olson of Polk City, Iowa, vice secretary; Rev. Wallace Bloomquist of Minneapolis, treasurer; and Rev. Virgil Nyberg of Sioux City, Iowa, vice president.

The association consists of some over 500 members. Among those who joined at the Winona Lake meeting was Rev. Robert A. Cook, president of Youth for Christ International.

Kansas Wesleyans Hold Successful Conference

MILTONVALE, Kan.—The eighty-fifth annual session of the Kansas Conference of the Wesleyan Methodist Church was held here August 2-14.

All of the officers of the conference were re-elected, including the following: C. W. Dunbar, president; E. J. Carry, first vice-president; E. A. Coates, second vice-president; D. W. Campbell, secretary; and R. R. Rist, treasurer.

Guest speakers at the Conference included Dr. Roy S. Nicholson, General President of the Wesleyan Methodist Church; Dr. Rufus D. Reisdorph, General Sunday School Editor; Dr. David Tsutada, founder of the Immanuel Church of Tokyo, Japan; Rev.

Roy S. Nicholson, Jr., missionary to Japan on furlough; and three Japanese pastors, recently graduated from Houghton College, John Tsutada, Samuel Arai, and Benjamin Saoshiro.

The Annual Camp Meeting, held in conjunction with the Conference was well attended throughout.

Methodists Cancelled Series by Dr. Ferre

NASHVILLE, Tenn.—(RNS)—Trustees of the Lake Junaluska (N. C.) Methodist assembly grounds cancelled a series of Bible talks by Dr. Nels F. S. Ferre, Nashville theologian, scheduled to be given there beginning Aug. 14.

Edwin L. Jones of Charlotte, N.C., president of the trustees, declined to give any explanation for the action other than "we want no quarrelling or arguing with anybody at the assembly."

But several Methodist leaders said the cancellation followed criticism of some theological views of Dr. Ferre. He is professor of philosophical theology at the Vanderbilt University School of Religion.

The criticism took the form of letters and pamphlets circulated among Methodists who reportedly brought pressure on assembly leaders. Rev. J. A. Baldwin, retired Methodist minister of Charlotte, distributed letters charging that the theologian has denied the divinity of Jesus.

Mr. Jones said the cancellation was voted by the assembly's executive committee on July 24 and upheld by the trustees about a week later. He denied that the decision was directly influenced by Mr. Baldwin's letters.

In Newton Highlands, Mass., where he had gone to attend funeral services for his father-in-law, Dr. Ferre said he had been told by a prominent denominational official that the cancellation was the result of "pressure" upon Methodist leaders.

Lutheran Pastor Found Guilty in Heresy Trial

MILWAUKEE, Wis.—(RNS)—Rev. George Crist, Jr., of Durham, Wis., was found guilty of heresy by a seven-member trial committee of the Northwest Synod of the United Lutheran Church of America.

The committee recommended to the synod's president, Dr. Paul E. Bishop of Minneapolis, that Pastor Crist be suspended until the synod itself acts on his case at a convention here next May.

Suspension would mean Mr. Crist's removal from the office of pastor and as a representative of the synod.

Commenting on the committee's verdict, Pastor Crist said, "I am not guilty as charged." The clergyman added that he felt he had committed no offense against the rules of the Church and that many other pastors in the denomination held similar views.

The trial committee proposed that the thirty-one-year-old pastor and his family be given adequate financial support should Dr. Bishop decide on suspension. It will meet in October to recommend a permanent penalty to the synod.

Members of the committee deliberated several hours before announcing their decision. It was heard by Pastor Crist behind closed doors.

They sustained the charge of guilt on nine counts, including the pastor's denial of the Virgin birth, the physical resurrection of Christ, and the responsibility of Adam for man's sinfulness.

The trial committee also maintained that the defendant had abandoned the fundamental principles of scriptural interpretation that had guided Martin Luther, that he doubted some miracles and the Transfiguration and Ascension of Christ, and that he denied the efficacy of prayer.

The charges centered around eighteen sermons which he delivered to his 225-member congregation at Bethlehem Lutheran church in Durham. Pastor Crist had refused to recant any of his preachings.

It was the first heresy trial in the 60-year history of the Northwest Synod and the first since the 1920's

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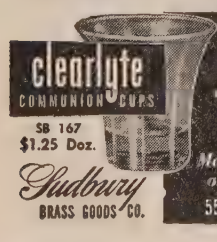
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in any synod of the United Lutheran Church in America.

Two other clergymen of the Northwest Synod are currently under investigation by synodical officials for alleged heresy. They are Rev. John Gerberding of Holy Cross Lutheran church, Menomonee Falls, Wis., and Rev. Victor K. Wrigley of Gethsemane Lutheran church, Brookfield, Wis.

They, too, have been accused of "doctrinal deviations" on such questions as the Virgin birth, the miracles of Christ and His Resurrection.

Roman Catholics Claim 480,000,000 Membership

NEW YORK.—(E/P)—A Reuters dispatch from Vatican City contains this fabulous claim: There are 480,000,000 Roman Catholics, says an estimate by Canadian Abee Adrien Bouffard, published by a missionary organ here. It shows that Brazil has the most Roman Catholics, 48,000,000 followed by Italy with 47,500,000 and France with 35,000,000.

The estimate gave Europe 230,000,000 Roman Catholics, North and South America 199,000,000, Asia 31,000,000, Africa 17,000,000 and Oceania 2,500,000.

Italy has 60,000 priests, more than any other country. France has 51,000, the U. S. 44,000, Spain 31,000, Germany 25,000 and Canada 13,000.

The world total of Roman Catholic priests was estimated at 362,000, with 246,000 of them in Europe.

Lutheran Membership At Seven-Million Mark

NEW YORK—(RNS)—Membership in Lutheran churches of the United States and Canada exceeded seven million in 1954, a new high, according to the annual statistical summary compiled by the National Lutheran Council here.

Reporting a total membership of 7,117,906, the summary said this was an increase of 248,840 or 3.6 per cent over the previous year. The average gain during the past five years has been about three per cent.

Of the total members, 6,906,331 are located in the U. S. and 211,575 in Canada.

Confirmed (adult) membership in both countries increased by 139,012 persons to total 4,797,727, a gain of three per cent. This would indicate an average increase of 8.1 adult members per congregation in 1954, compared to 6.3 in 1953.

The 248,840 increase in baptized membership was distributed among 17,239 congregations in the two countries, representing an average of about 14.4 new members per church.

For the tenth successive year, the largest numerical increase was registered by the Lutheran Church-Missouri Synod, which gained 84,625 baptized members or 4.4 per cent over 1953. The denomination has a membership of 2,001,135.

—ASSEMBLIES—

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Pentecostal Fellowship will meet here from November 1 to 3. The main sessions will be held in Toronto's historic Cooke's Presbyterian Church.

The opening service of the convention proper, Tuesday night, will be devoted to youth when the preacher will be Rev. T. F. Zimmerman, assistant general superintendent of The Assemblies of God, Springfield, Missouri. Preceding the convention proper a Youth Seminar will be held with sessions Oct. 31 and Nov. 1.

The Convention will close on Thursday evening when the preacher will be Dr. Howard P. Courtney, of the International Church of the Foursquare Gospel, of Los Angeles, Calif.

Dr. E. J. Fulton, of the Open Bible Standard Church, of Dayton, Ohio, will preside over the Toronto Convention. Rev. Walter E. McAlister, Toronto, Ontario, general superintendent of The Pentecostal Assemblies of Canada, is the secretary of the North American Pentecostal Fellowship, and is chairman of the committee in charge of local arrangements for the Toronto meet.

—BENEVOLENCE—

Community for Aged Attracts Attention

MIAMI.—(RNS)—Covenant Palms, a new-type church-centered community here that gives people over 65 security but preserves their individual freedom, is attracting the attention and study of religious leaders.

The community was founded five years ago by the Evangelical Mission Covenant Church of America. Many churchmen say it may be the answer to the "senior citizen problem" that is becoming a growing concern of religious groups. Some 600,000 Americans enter the over-65 bracket each year and more than 13,500,000—one out of 12—already are in that category.

One Lutheran body is reported to be planning a similar community in central Florida.

Located on a twenty acre tract near here, Covenant Palms now comprises sixteen duplex houses, a chapel, dining-and-recreation hall, pumphouse and manager's residence. The investment so far amounts to $750,000. A total of 106 duplex houses is planned.

The present forty residents—single men and women as well as couples—pay whatever they can for their maintenance and the Church makes up the difference.

The old people live in comfortablly furnished, two-room dwellings, each with a screen porch, its own yard and a walk-in kitchen for snacks and entertaining. Regular meals are provided in the dining hall.

There are outdoor shuffleboard courts, motion pictures are shown regularly in the recreation hall and daily services held in the chapel. Rev. Gordon W. Holman of Miami's Bethany Covenant church conducts chapel vesper services each Sunday and is available for personal calls during the week.

R. W. Hammer, director of the project, is assisted by a staff of five. He said the occupants of Covenant Palms "seem to live longer and be happier"

(Continued on page 49)

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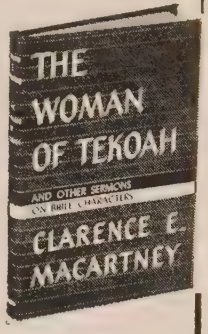

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(Continued from page 47)

than those in the usual "dormitory or rooming house type" of home for the aged. Their average age, he added, is 76 with the eldest 89 and the youngest 70.

The project was made possible when, in 1946, Edward Anderson gave the tract, which had been the pasture land of his dairy farm, to the Church for this purpose and also donated the money to build the chapel. The first building was completed in 1950.

Mr. Anderson, a native of Sweden, came to Florida in 1906 and for a time engaged in cattle raising before turning dairy farmer.

The Evangelical Mission Covenant Church of America was organized in the USA in 1885 as an outgrowth of the free church movement in Sweden. It maintains nine other old folks homes in this country.

MISSIONS

Evangelical Literature Overseas Plans Confab

CHICAGO.—The Fourth Annual Conference of Evangelical Literature Overseas will be held in Moody Church, Chicago, Dec. 13-15, according to recent announcement by Harold B. Street, executive secretary.

The conference will take the form of a literature workshop and with a full consideration of the problems related to original writing, translation, publication, distribution and training of nationals.

These subjects will be discussed by recognized authorities in their respective fields and will include, among other speakers, A. G. Ball, Executive Secretary, World Gospel Crusade; William Deans, Editor, *Litatoli,* Christian magazine in the Belgium Congo; Horace L. Fenton, Jr., Associate General Director, Latin America Mission; Norman Lewis, Editor, *LaVoz,* Spanish Christian magazine, Argentina; Eugene A. Nida, Secretary Translations Department, American Bible Society; Kenneth N. Taylor, Director, Moody Press, Chairman of Board of ELO; G. Christian Weiss, Director of Mission, Back to the Bible Broadcast.

Missionaries on furlough are particularly invited, both to gain technical help, and to make known the literature needs on their particular fields.

Mission Communications Holds Annual Conference

COLORADO SPRINGS, Colo.—Missionary Communications Service directors and technical board gathered at Glen Eyrie, international headquarters of The Navigators, for their annual joint board meeting August 1-6. Host for the conference was Dawson Trotman, member of the MSC board and director of The Navigators.

Jim Vaus, electronics research and design engineer, who before his conversion was an underworld wiretapper, founded Missionary Communications Service in 1952. Chief objective of MCS is to bring missionaries, some of whom are many days' travel from the nearest point of civilization, into immediate contact with the outside world through modern communications. Short-wave networks are now planned by MCS to provide missionaries in remote areas speedier medical attention, closer contact with their headquarters and a means of news exchange with other missionaries.

Newly-elected secretary of the MCS administrative board was Dr. Clyde Taylor, executive secretary of Evangelical Foreign Missions Association. Other members of the board are Dr.

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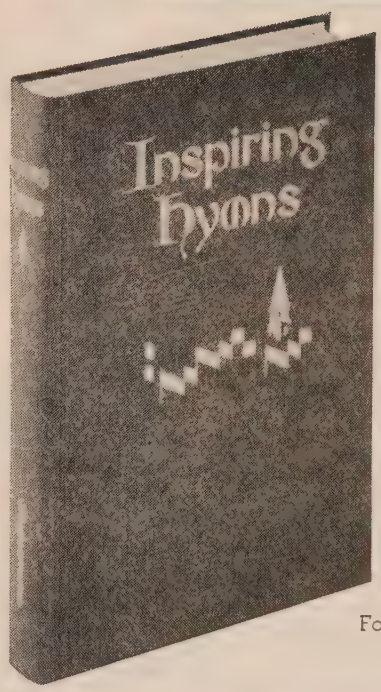

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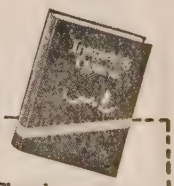

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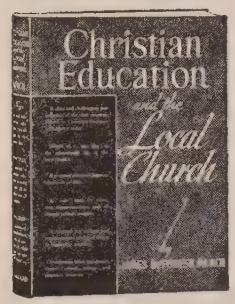

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Unusual Newspaper Champions Missions

PANDORA, O.—*The Pandora Times,* a weekly newspaper which under the management of the Basinger family championed the cause of foreign mission work for 53 years, has been purchased by Mrs. William H. Schumacher.

This town of 717 in Putnam County has sent out 65 foreign missionaries in that 53-year period. Edited by David B. Basinger until his death in 1942, the newspaper carried no liquor, tobacco or movie advertisements.

Vincent Schumacher, son of the new publisher, has been named editor and manager.

—WORLD-WIDE—

Servicemen's Centers Aid GI's in Greater Europe

WEISBADEN, Germany.—The Christian Servicemen's Centers of Greater Europe dedicated its second center here recently. In operation since April 3 the Wiesbaden Center has already reaped visible fruit among GI's and young Germans.

Dan Piatt, chairman of the CSC of Greater Europe welcomed the 100 guests present from Italy, France, Holland, England and various parts of Germany. He explained the three-fold purpose of the centers—to provide GI's with a place of relaxation and recreation in a Christian atmosphere, to strengthen Christians and to win men to Christ.

Geared to help launch new centers, the five-man CSC Committee is composed of Bob Evans, founder of the Greater Europe Mission and Billy Graham representative for Europe; Bob Hopkins, Navigator's representative for Germany; John Parschauer, founder of the German Bible Institute; Dack Patrick, a navy chief; and Bill Hamm, former Shreveport businessman serving as field secretary. The CSC Committee has received calls for similar centers in France, French Morocco, and numerous cities in Germany. Most of the committee members have had previous military experience.

The first Center in Naples, Italy was started three years ago through a group of service men and missionaries called the Christian Activities Committee.

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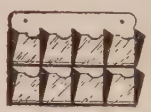

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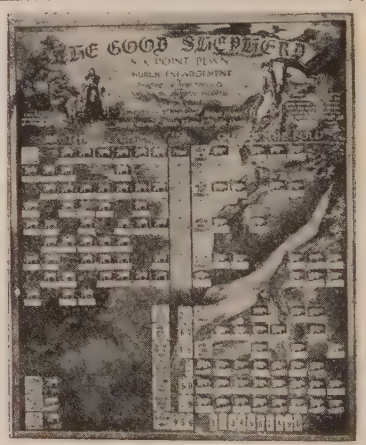

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Federation of Religions Is Urged at World Level

TOKYO—Formation of a Federation of World Religions was proposed in a resolution adopted at a Conference of World Religionists held here in Japan's recently dedicated International Peace House.

The conference was attended by 185 persons from thirteen countries. More than 150 of them were from Japan. The rest came from the United States, Great Britain, Switzerland, India, Iran, Iraq, Israel, Korea, Formosa, Vietnam, Malaya and Indonesia.

Faiths represented were the Christian, Mohammedan, Jewish, Mindu, Buddhist, Shinto and Baha'i. Sects included Vietnam's Cao Dai and Japan's Oomoto, Tenri and Seicho-no-Ie.

Among those who presided over conference sessions were Dr. Michio Kozaki, chairman of the National Christian Council of Japan and former moderator of the United Church of Christ in Japan; Rev. Suwami Satyandanda, Minister of Religions in Malaya, and Kanichi Hirata, executive director of the Shrine Association of Japan.

Major promoters of the meeting were Yasaburo Shimonaka, one of Japan's leading publishers, and Dr. Toraji Makino, former president of Doshisha (Christian) University. Others on its organizing committee included Dr. Toyohiko Kagawa, noted Japanese Protestant evangelist and World Council leader.

European Children Communists' Target

CHICAGO.—(E/P)—The battle for Europe is being fought in the hearts of the children. This conviction was voiced by Franklin F. Ellis, International Director of Child Evangelism Fellowship, upon his recent return from Europe.

Ellis also declared: "Now is the time for evangelical organizations to move forward in Europe." He believes, "The Billy Graham Crusade in Europe proved that conversion was possible in ritualistic, communistic Europe."

The CEF director gave a brief summary of some forward steps being made by his own organization. His summary revealed that in each country where Communism is flourishing, and right alongside of it, home Bible classes are being held by CEF directors and teachers. Three examples: (1) In Norway Chaplain John H. Hoyt is using ICEF lessons among American personnel. (2) In Germany an ever-increasing amount of CEF lessons is being sold. (3) In Portugal, where other evangelical work is being curtailed, CEF has a strong Portuguese committee and many Portuguese teachers.

The trip made by Mr. Ellis took him through the British Isles to the conference of European CEF workers

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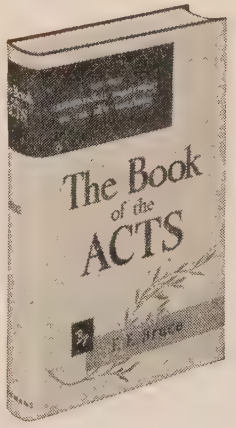

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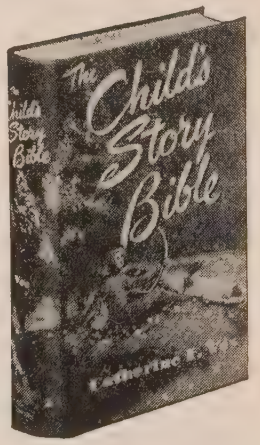

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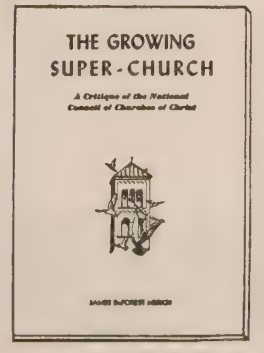

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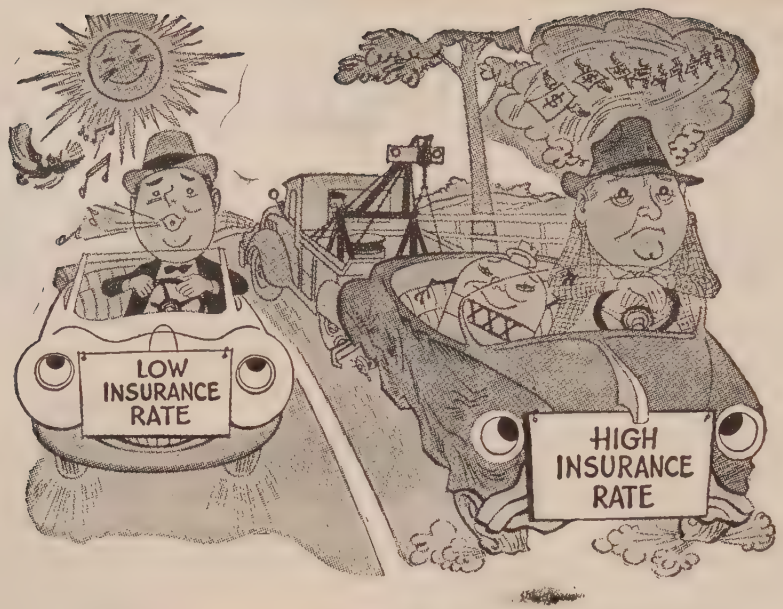

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in Copenhagen, Denmark, and across Norway, Sweden, France, Germany, Switzerland and Portugal. In each country he visited CEF work and studied conditions. He returned with the conviction that Europe was one of the important harvest fields of the world.

Ellis found the Norwegians especially vulnerable to Communism due to the fact that the Russians claim to have liberated Norway from the conquering Germans. For five years there were three Germans for every four Norwegians, living off them. As a consequence they give their professed liberators welcome. Children's classes in Communism are held in the homes. When a child would normally be confirmed in the state church, he attends a confirmation ceremony, confirming him into Communism or atheism.

In France, too, Communism seeks to win the children, conducting their work similar to the American Boy Scouts. The children are divided into troops and go on hiking parties. "The pitiful thing in France," says Ellis, "is the defeated attitude of the clergy. They see the threat of Communism but believe 'France can live in a religious vacuum.' "

Peron Blames Catholics For Plot to Murder Him

BUENOS AIRES.—(RNS)—The Argentine government charged that "Catholic nationalists" were among the instigators of a new plot to assassinate President Juan D. Peron.

Police reported that about 100 persons had been arrested in connection with the "plot." Named as one of the chief "conspirators" was Mario Amadeo, described as a Roman Catholic lay leader.

The arrests followed police raids on two Roman Catholic schools here where the police said firearms had been stored.

A government statement said the conspirators included Army officers, members of the Democratic Party (Conservatives), Nationalists and even Communists, who were organized into armed cells.

It said the "conspirators" planned to kill other top government officials and commanders of Army garrisons along with President Peron.

The conspiracy announcement came exactly two months after the abortive revolt led by Navy officers. Following the June 16 uprising Gen. Peron launched attempts at "pacification" of his opponents.

As a result, a comparative lull prevailed until the Aug. 15 announcement of the assassination plot.

Aug. 15 was the Feast of the Assumption, one of five Catholic holidays abolished by the Peron regime last March as national holidays.

Armstrong Delivers USA Gift for Hiroshima

SPRINGFIELD, Mo.—(E/P)—Former Republican Congressman O.K. Armstrong delivered a set of electric chimes to the city of Hiroshima on August 6, the tenth anniversary of the World War II atom bombing of Hiroshima. He headed a group of Americans who presented the chimes "as a token of good will."

The American-made chimes can be heard for nearly two miles and, according to Armstrong, "will spread hymns of hope, comfort and salvation to the weary hearts of Hiroshima."

Archbishop Doubts Sweden Is Still a Christian Country

STOCKHOLM, Sweden. — (E/P) — In Sweden Archbishop Brilioth, in a recent lecture said: "It is uncertain whether Sweden today can be called a Christian country. The outward Christian appearances preserved by society sometimes seem to be far from reality.

In social life and in politics spiritual problems are very often treated as if they were oddly irrelevant. The huge parishes in the suburbs of the cities promise to become new heathen land within the Swedish borders. Demands for a reasonable division into parishes have met with strong opposition.

"Instead of an increase in the number of clergymen corresponding to the increase in population, an appreciable reduction in the number of pastorates is proposed, thus making effective spiritual guidance still harder to perform."

The Archbishop also feared that the modern State would smother the freedom without which a church cannot live. But he indicated a few bright points, among others being the fact that active opposition to Christianity today was not so strong as it was some decades ago.

Background: Both Sweden and Finland have four official days of prayer and penitence each year and the governments issue an appeal to all citizens to attend the services held on these days and meditate on the eternal truths of Christianity. This is a tradition dating back to the 16th century.

PERSONALIA

Paul E. Ramseyer has been named assistant manager of radio stations KTIS and KTIS-FM Minneapolis, Minn. Loren F. Bridges, general manager, is devoting his time to the erection of a new station at Fargo, N.D.

Edgar Metzler has been named acting executive secretary of the National Service Board for Religious Objectors in Washington, D. C. The board is supported by some thirty Protestant denominations.

Frederick H. Squire of Burgess Hill, Surrey, England has arrived in America for a six-month revival crusade under "Full Gospel" auspices. His campaigns in the British Isles and on the European continent have been remarkably successful.

J. Irvin Overholtzer, founder and director emeritus of International Child Evangelism Fellowship, passed away at his home in Pacific Palisades, Calif., August 6.

C. Norman Bartlett, since 1945 teacher of Bible doctrine and kindred subjects in Moody Bible Institute, was killed in an automobile accident in Quebec, Canada, August 5.

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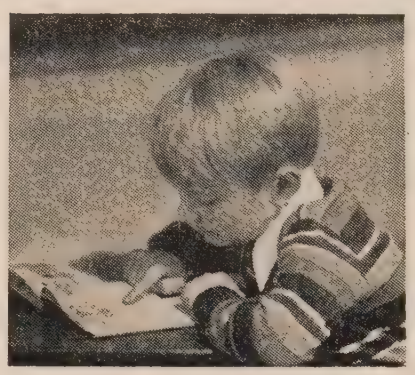

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for ten to fifteen years who gain only a vague and inadequate grasp of the Scriptures. With Gospel Light lessons your members will acquire what many leaders have called the equivalent of Bible institute training. All materials are correctly graded, meeting year by year the changing needs of the pupils.

Third, you want to provide inspiration and encouragement to all associated with your Sunday school. Gospel Light materials are not only *fascinating and helpful to pupils* but *stimulating and satisfying to teachers as well.* With Gospel Light lessons teachers rejoice because of personal improvement in their teaching ability. New assurance and spiritual victory often follow.

Fourth, you want to *prepare your pupils for vital service in your church.* Gospel Light lessons develop church consciousness and loyalty which lead to church membership and to faithful cooperation in the program of the church on a strong spiritual level.

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Charles J. Anderson, director of the Midwest Region of the NAE, will speak at the Christianity Report Hour Sunday afternoon, October 30, in Calvary Baptist Church, New York City.

Louis W. Sturk, for many years General Superintendent of the Pilgrim Holiness Church, passed to his reward suddenly while in a business meeting at Defiance, Ohio recently. Funeral services were held in Owosso, Mich.

George Roland Upton, national missionary secretary of the Pentecostal Assemblies of Canada, is on an inspection tour of denominational missions in the Orient.

Clifford Lewis has been elected to the presidency of the Kansas City Bible College. He succeeds Dr. Robert H. Belton who has joined the faculty of Moody Bible Institute. Dr. Lewis will continue to edit *Living Faith* and carry on a limited radio and evangelistic ministry.

Sherman Williams, minister of Beacon Chapel, Spokane, Wash., well-known Sunday School authority and conference speaker, has been appointed director of the convention promotion department of Scripture Press.

R. C. Muhly, for the past ten years pastor of Immanuel Lutheran Church, Twin Falls, Ida., has joined the stewardship staff of the Lutheran Church —Missouri Synod as assistant stewardship counselor.

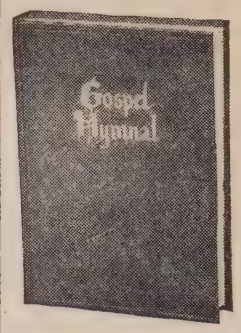
Harold Scholes, pastor of Calvary Baptist Tabernacle, Los Angeles, was the headline speaker for the New Life Bible Conference at Western Baptist Bible College early this month.

Arnold D. Ehlert has become librarian of the Bible Institute of Los Angles and affiliated schools: Biola Bible College, Talbot Theological Seminary, and Biola School of Missionary Medicine. He will also be professor of library science in the College. He was formerly librarian of Fuller Theological Seminary and before that of Dallas Theological Seminary. He has recently received a master's degree in library science from the University of Southern California.

Clifton Erickson, internationally-known evangelist, is moving his home base from Springfield, Mo., to Denver, Colo. His business manager, O. P. Warner has already taken up residence in Denver. Supplementing his campaigns in this country with foreign meetings, Mr. Erickson has preached to crowds reaching 100,000 in both Santiago, Chile and in Manila, P. I. Present plans include meetings in Brazil early in 1956.

Myron Sackett, formerly of Los Angeles, has joined the staff of Evangelist Oral Roberts at Tulsa, Okla., where he heads up a new Jewish Department.

Robert C. Anderson, son of Rev. Charles J. Anderson, Director of the Midwest Region of the NAE, was commissioned recently as a second Lieutenant in the Chaplains Corps, United States Army Reserve. He has been assigned to active duty at the U. S. Army Chaplains School at Fort Slocum, New York.



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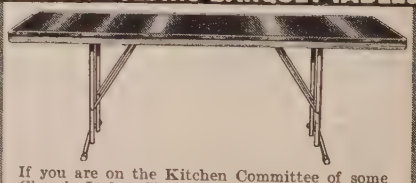

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(Continued from page 32)

"Life in the Spirit, as exemplified in the Acts of the Apostles." J. C. Macaulay. 112 pp. Eerdmans. $1.50.

The work of the Holy Spirit in the labors of the apostles and in the early church is a most profitable study. The author has pointed up the highlights of this important theme in the Acts of the Apostles, and while he hopes eventually to produce a more extended treatment of the subject, this outline treatment with brief exposition is most suggestive and useful for Bible study, teaching or preaching.

"Prophetic Light in Present Darkness." Kenneth S. Wuest. 135 pp. Eerdmans. $2.00.

To those who have come to expect an unending series of Greek word studies from Mr. Wuest, this book will come as something of a surprise. It covers the general themes of prophecy briefly in the traditionally fundamentalist manner, and was written for laymen only. Some word studies are presented in connection with the argument, but in the main there is too much assumption for main arguments. The millennium is not dealt with adequately.

"A Critical Introduction to the Gospels." H. A. Guy. vii, 152 pp. St. Martin's Press. $2.00.

There is a place for a brief manual on any extended subject. That is what this purports to be on Gospel criticism. Prepared for the general reader and for those who may be wanting to review for examinations, the book presents the main problems with the various significant viewpoints on them. The two-document theory and the four-source hypothesis are presented succinctly. There is a chapter on the Q document. Each of the gospels is then discussed in detail. The writer of the Fourth Gospel is not identified with the apostle, but rather left unidentified. Three slight rearrangements are suggested in John 3, 5, and 14.

"The Sacred Tenth; or, Studies in Tithe-giving, Ancient and Modern." Henry Landsell. 2 vols. in 1 (xvi, xiv, 637 pp.) Baker Book House. $5.60.

Apparently first published in 1905, this extensive treatment of the subject is a classic, and well worth reissuing as one of the Cooperative Reprint Library series. Particularly interesting and significant are the chronological tables and bibliographies.

"The Doctrine of Justification; An Outline of its History in the Church and of its Exposition from Scripture." James Buchanan. x, 514 pp. Baker Book House. $4.95.

This heavy volume is another of the Baker Theological Reprint Library. These were originally the second series of the Cunningham lectures delivered at New College, Edinburgh, in 1866. To this day these have been looked upon as one of the finest series of studies on the subject of justification. Buchanan was first professor of apologetics, and then of theology, at New College, following Thomas Chalmers. Pastors and theological students would do well to master this great doctrine with its many facets for profitable preaching.

"450 True Stories from Church History." J. Vernon Jacobs. 147 pages. Eerdmans. Price, $2.50.

Church history is replete with striking incidents and anecdotes which may well be used in sermons, lectures and addresses. Mr. Jacobs has compiled 450 of the best in this most usable book. Cross indices make the materials quickly available. The collection impresses one with the rich heritage which is ours in the lives and accomplishments of the great heroes of the past. The principles for which they stood can be made to live again through a proper use of this book. Mr. Jacobs is the author of "Illustrations from Great Literature" and other valuable helps to public speakers, which have a wide circulation.—*J.D.M.*

"The Burden Is Light; The Autobiography of a Transformed Pagan Who Took God at His Word." Eugenia Price. 221 pp. Revell. $2.50.

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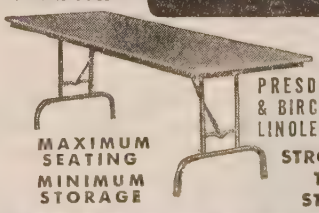

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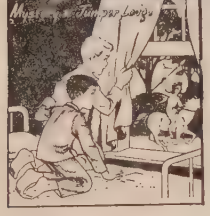

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cles as a converted radio script writer who achieved prominence as producer of the radio program "Unshackled," originating in Chicago, and telling the story of conversions of Chicago's skid row, and more lately her work for the National Association of Evangelicals.

This book of confessions and testimony is written with a frankness and straightforwardness that will hold the attention of many and will be a little too unconventional for some. Nevertheless it is an important addition to the convert literature of the present spiritual movement. It should encourage some to take the claims and promises of God seriously, and will strengthen the faith of others who may be encountering difficulties in the Christian life. It is utterly practical and filled with details. Doctrinally some will find fault with emphases here and there, but none can doubt the genuineness of the conversion of the author.

"An Introduction to Christian Philosophy." J. M. Spier. Tr. by David H. Freeman. 261 pp. Presbyterian and Reformed Pub. Co. $3.75.

The translator (warm praise for his effort) asserts that this book has been arranged as an introduction to Hermann Dooyeweerd's three-volume work, *A New Critique of Theoretical Thought.* That Pastor Spier has made a sincere effort to illuminate the contours of Dooyeweerd's system I do not doubt; but I am far from persuaded that the mark has been reached. If simplicity and lucidity decide a book's merit, I should rate this publication low on the scale. The philosophy of Dooyeweerd is immured behind a forbidding wall of unfamiliar words and phrases. Here is a sample. See if you can catch the meaning. "The principle of integration is coupled with the principles of differentiation and individualization, which insure the *unfolding* of the individual tendency of nations, societal relations, and persons. In the historical modality, as a normative sphere, these principles require *positivization* or *specification*" (p. 82). My melancholy grows out of the fact that diamonds of philosophlical thought are set in the thick paste of inelegant language. Perhaps Samuel Johnson's observation of Boyle extends likewise to Dooyeweerd: his philosophical studies did not allow him time for the cultivation of style.

In any event, evangelicals should brace themselves for a patient, appreciative study of the philosophy of Vollenhoven and Dooyeweerd. The Holland school is making an energetic attempt to conform the whole of man to the will of the covenant God.—*Edward John Carnell.*

"J. Gresham Machen; a Biographical Memoir." Ned B. Stonehouse. 520 pp. Eerdmans. $5.95.

The biography of a great man is more than the chronicle of his life, it is often the chronicle of his generation within the realm of his labors. Such is this full and charming account of the education, labors, and influence of one of America's most effective exponents and defenders of orthodox Christianity. Machen is well known for his doctrinal and apologetic books, but not many know of the development and influences that made him an effective apologete. This book recounts his struggles and triumphs along the way that saw him go abroad for study and return to find himself soon at Princeton Seminary which he served for twenty-three years. The struggle with modernism in which he found himself enmeshed is told with care and detail. There is much material available in letters to and from his mother, upon which the author has drawn heavily. He also knew Machen personally for a number of years. He is now at Westminster Seminary where Machen went with others when the split came at Princeton. There are many details in this volume that belong to the story of American church history, especially that concerning the defense of the faith once delivered to our fathers.

"Mission on Main Street." Helga Bender Henry. 200 pp. Wilde. $2.75.

Texas does not have the biggest of everything. Los Angeles has the largest work of its kind in the world in the famous Union Rescue Mission, and this is the story of its founding, growth, leaders, and victories. In 1953 the total number of men attending the meetings of the Mission was 328,822, of which number 4,534 were reported as receiving Christ as Saviour. In ten years the Mission had fed and ministered to 5,500,000 men. Any such work has of course gone through many times of trial and testing, and these are told by Mrs. Henry in devel-

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ping the chronicle. Among its famous converts was Bill Stiles, one of the last members of the Jesse James Gang. The work was begun in 1891 with a gospel wagon. Later a tent was used. Mrs. Henry is well qualified to present this story, as her husband, Carl F. H. Henry, wrote the story of the Pacific Garden Mission in Chicago some years ago.

"Biographies and Sermons of Pioneer Preachers." Arranged and edited by B. C. Goodpasture and W. T. Moore. 2, 589 pp. B. C. Goodpasture, Nashville, Tenn. $5.00.

If one is interested in the history of American Preaching this is a volume that he cannot afford to ignore. Here are twenty-nine sermons by true pioneers representing the period of the first sixty years of nineteenth century frontier preaching. The sermons represent in the main the tradition of the Disciples of Christ. They are warm, vigorous, and furnish fine examples of men who knew what they believed and preached it with conviction, passion and power. They reflect the theological tensions of their day and also reveal a good picture of the spiritual needs of that eventful hour. From a homiletical point of view these worthies furnish fine examples of how to put a sermon together and to preach the Word in language relevant to the people of their day. This is a good volume of good sermons.—*Clarence S. Roddy.*

"The Living Faith." Lloyd C. Douglas. vi, 344 pp. Houghton Mifflin. $3.75.

Thirty sermons and messages selected from the ministry of the late author of best sellers, *The Robe* and *The Big Fisherman.* The basic doctrine upon which they are built comes out in this book. There are many stimulating thoughts, and studies on biblical characters, and messages on the Christian—his personal religious experiences and his relationship to other believers. The lines are drawn rather loosely when it comes to doctrinal matters, such as the new birth—the two requirements being "to wish to live a more satisfying life," and "an attempt to return to the places where certain paths divided and the wrong way was chosen" (pp. 226, 227). This totally ignores the biblical teaching on the subject, so far as the divine operation is concerned.

"The Church and the Law of Nullity of Marriage." xv, 79 pp. SPCK (distributed in USA by Macmillan). $2.50.

This is the "Report of a Commission appointed by the Archbishops of Canterbury and York in 1949 at the request of the Convocations." Problems of marriage and divorce are simple only to those who have never had to deal with them. The Church of England, through the Commission, has gathered together the ecclesiastical and civil laws that pertain to nullity in particular. The New Testament basis of marriage is set forth first, and then follow chapters on the relation between ecclesiastical and civil law of marriage and nullity, on technical matters of nullity, and on relationships between church and state in the matter. This would make a contribution to seminary and pastoral libraries, as well as being essential to higher church leaders in all denominations.

BOOKS RECEIVED

"Israel Salanter, Religious-ethical Thinker. The Story of a Religious-ethical Current in Nineteenth Century Judaism." Menahem G. Glenn. xii, 219 pp. Dropsie College. $4.00. The subject of this study was one of the three most eminent rabbis of Lnthuania during the great Sturm und Drang period in Europe, and founded the Musar movement, devoted to the study and practice of a system of religious ethics.

"Matthew Henry's Sermon Outlines; A Choice Collection of Thirty-five Model Sermons." Selected and edited by Sheldon B. Quincer. 148 pp. Eerdmans. $2.50. Some of these are from his famous commentary, and some from his miscellaneous works.

"Revelation Through Science." Roger Pilkington. 192 pp. Lutterworth Press, London. New essays on the scientific method and its compatibility with religion by the author of "Biology, Man and God."

"The Quest for Meekness and Quietness of Spirit." Matthew Henry. 144 pp. Eerdmans. $2.00. Where was this material first published? In what form? This reissue carries no copyright and no explanation.

"Expository Outlines on the Whole Bible." Charles Simeon Vol. 13, Luke XVII-John XII. Kregel, 575 pp. $3.95.

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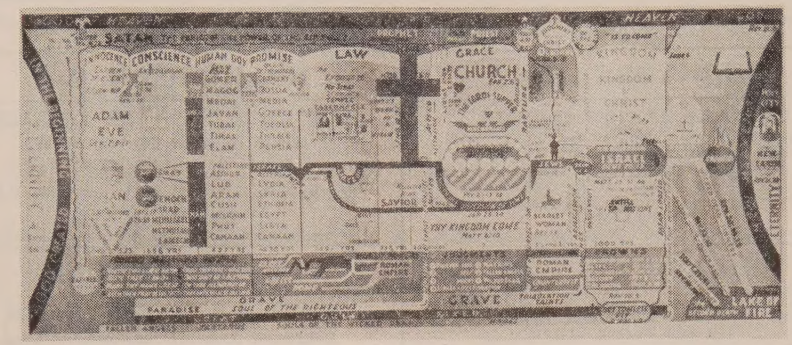

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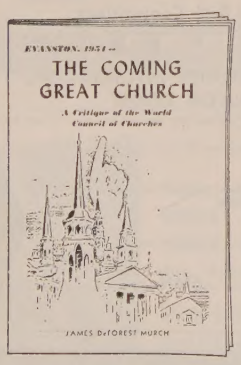

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"How to Lead a Soul to Christ." Robert G. Lee. 32 pp. Zondervan. 25c.

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"The Gospel in the Feasts of Israel." Victor Buksbazen. 80 pp. The Friends of Israel Missionary and Relief Society, Philadelphia. No price given. Simple but penetrating studies in the feasts and related subjects, with illustrations.

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4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

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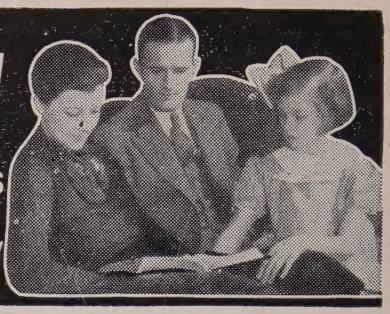

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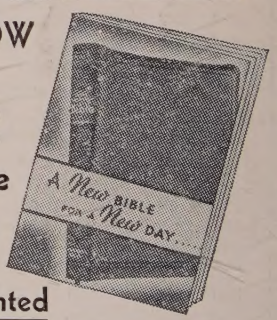

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